



The War Cry



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THE WRITER OF THE ARTICLE "Making Life Count" speaks of the Bible injunction: "Cast thy bread upon the waters . . ." probably a reference to planting seed or slips in standing water, as is still done today in the Orient, the soaking of the seed ensuring a good harvest. The photograph shows just such a scene. In life, the principle is the same—sow in faith, and you will reap a reward, even though it may be "after many days."

MAKING LIFE COUNT

THE question uppermost in our minds in today's rough and tumble world, when reduced to its lowest common denominator, is a simple one: How can I get the most out of life?

The answer is just as simple, but so that we may understand it fully it may be best to state it in the form of a Biblical parable.

In the parable a man came to the prophet Elisha with twenty loaves of barley, the first fruits of his harvest. And Elisha said, "Give unto the people that they may eat." But the man said, "Should I set this before a hundred men?" So Elisha repeated his command, "Give unto the people that they may eat, for thus saith the Lord, 'They shall eat and shall leave thereof.'" So he set it before them. And they ate and had some left, according to the word of the Lord.

The answer is, of course, a paradox to the effect that the secret of getting is in giving, for "the measure that you give will be the measure you get back." This is strange but true. It baffles us as it did Elisha's servant, and yet it is inherent in the very essence of life, so much so

that to defy it is to reap failure and incur disaster.

While the ancient Hebrews were bewildered by this secret, it nevertheless stirred their imaginations. They saw it at work in various directions. Perhaps the best known instance is the familiar quotation from the book of Ecclesiastes: "Cast thy bread upon the waters, for thou shalt find it after many days."

On the face of things it seems utterly foolish to throw bread on the rushing waters of a river or the outgoing tides of the sea. By the sheer logic of things, the bread is des-

hidden riches of the soul. This is the reason why Elisha survives the oblivion of history while so many of his more pompous and sophisticated contemporaries are forgotten. Elisha saw and relied on the immeasurable capacity of God to fulfill all his desires.

One day last summer I was confronted by this fact in an odd sort of way. I was seated on the porch of our cottage reading a book and every now and then glancing up at our flag rippling in the wind. It was an indecisive wind, erratic in force. Suddenly it caught the flag in a gust

By JOHN W. McKELVEY, Kelowna, B.C.

tined to get soggy and sink, but to see only the sheer logic of life is to miss the significance of life's unseen realities, such as the Spirit of God who magnifies the gift and replenishes the giver, not with the bread that perishes but with the bread from Heaven.

In our blindness we fail to see the unlimited resources of the Eternal and thus we do not discover the

and sent it flipping over the top of the flagpole, catching its seam on the steel tip, and there it hung.

For a moment I was tempted to loosen the halyard and try to pull it free. Fortunately I decided to let it alone and in a little while another gust of wind came along and lifted it free once again. Just as the wind blows where it listeth, so the fulness of God's power is at work in

us, working that which is well-pleasing in His sight, and to our astonishment. It is the secret of making life count.

You ask in amazement, "But how do you cast your bread on the waters, even if the providence of God returns it in manifold form after many days?" The answer again is quite simple. You give what bread you have.

Bread, fortunately, is one of the elemental forms of sustenance. It symbolizes life without pomp and it satisfies life's basic hunger. To define bread is therefore to think in terms of simple things, and to cast your bread upon the waters is to give yourself to others in terms of such simple things as love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.

Recently when I returned to my second appointment for the one hundredth anniversary of a church I rediscovered this truth all over again.

I was not a little excited by the invitation to go back after thirty-two years to the church where I had so many strange, almost miraculous experiences. I was extremely curious,

(Continued on page 3)

COMMENTS ON THE CURRENT SCENE

DON'T GIVE WAY

READERS who have attended the Canadian National Exhibition may recall the raucous racket in the section near the "Midway," where Bingo callers and "barkers" of all descriptions—voices amplified to giant volume—add to the din of the fair. Ferris wheels clatter in mid-air, the "whip," the "rocket" and the "fun-house" compete in speed and noise. While it is exciting for the young folks, many others would rather make their way to the quieter sections.

Agitators have been trying for years to extend this frantic cacophony to Sunday. Ever since the fair's start in the eighties, it has been closed on the Sabbath, but, with the belief that "constant dripping wears away the stone" they have been hammering away trying to get the rule changed.

President Faces Opposition

The latest report on the activities of the "racket squad" is—"thumbs down." A news-item in the press reads:

The new president of the Canadian National Exhibition said yesterday that its directors were opposed to opening the fair or the grandstand show on Sundays.

J. M. Fraser, elected at the C.N.E.'s annual meeting yesterday, said that careful consideration had been given to the subject, but industrial exhibitors and others were opposed.

"After investigating from many angles, the directors decided the show would remain as it is," he said. "It is my personal view that the exhibition would lose some of its prestige if it were open on Sundays. Many people throughout Canada do not favour open Sundays."

All of Mr. Fraser's remarks were described later by Mayor Donald Summerville as the new president's views, not a reflection of the views of other directors.

The mayor said it had been decided not to open the C.N.E. on Sundays this year, but the matter would come under review again well before next year's exhibition.

Christians should use their influence to see that at least this one spot where God's Day is respected should not be invaded. Letters or phone calls to the C.N.E. officials—and Toronto's mayor—should help to maintain the status quo.

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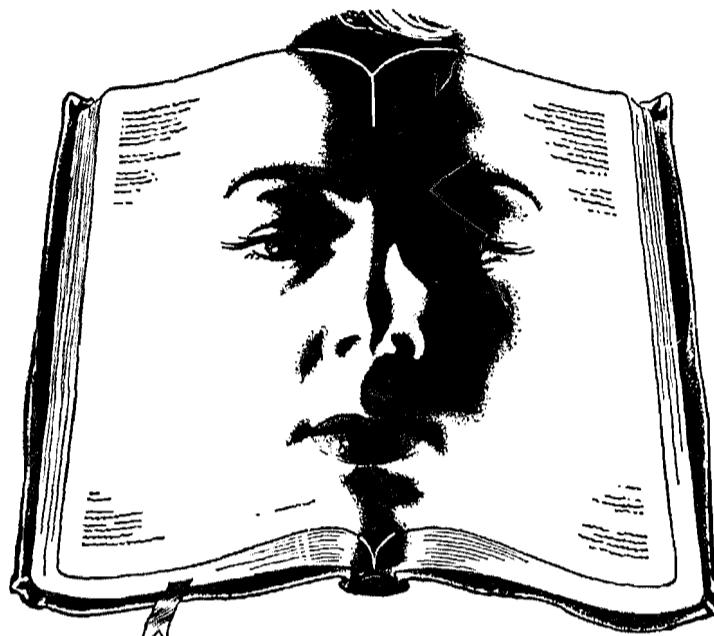
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THE BIBLE MIRRORS CHARACTER



GOD'S WORD is like a mirror, so that those who hold it up, with honest intent, see themselves described in it. Then, if they are true to themselves, they will seek the remedy found within its pages for sin and uncleanness—the power of the Risen Christ.

A COURAGEOUS NEWSPAPER

READERS will recall the many editorials that have been written in *The War Cry* deplored the obscenity in books and films. Front pages have been devoted to these subjects—one especially depicting a garbage-pail, into which paper-back books were dropping, and another showing a sketch of a movie house crowd viewing a screen.

This type of protest is expected of a religious journal, but is all the more commendable when such indignant outbursts at the brazen effrontery of those who publish such films and books come from secular publications.

One such has appeared in a Grand Falls, Nfld., newspaper, and is published hereunder. (It was sent to us by Major R. Chapman):

MOVIES BECOMING MORE OBSCENE

Who can deny that many of our movies today are becoming deliberately more obscene?

Subjects before kept off the screen are now being openly discussed. Perversion and homosexuality, infidelity and abortion, were picked by the movie makers that this is realism and should be presented if it can be handled with good taste.

Frankly, we think the movie makers have embarked on the biggest con job on the public ever attempted. All they are interested in is selling their movies and if they can sell sex that they know can never be seen on television screens they will use it to bring people into the movie houses and all their high-sounding phrases of realism, etc., are nothing more than how much can we get away with that no television station would dare to put on in order to get packed houses?

It is no accident that in recent award-winning films the ones that took top honours dealt with perversion of every description and we must remember these films are viewed by impressionable young people who to a large extent, whether we like it or not, obtain their moral values from the movies. A great deal of our moral degeneracy is the direct responsibility of Hollywood which in its great scramble for a fast buck has abdicated its moral obligations.

LORD'S DAY SOCIETY'S SLOGAN

IN the Lord's Day Observance Society we like to have a special battle-cry for each year (says *Joy and Light*, the Society's magazine). This year, we have selected the call from Isaiah 54:2, "Lengthen thy cords, and strengthen thy stakes," with special emphasis upon the latter. In the land today we have forgotten that our hold upon eternal values must be strengthened if we are to progress without coming adrift from the standards of righteousness, or the verities which are our greatest heritage and strength.

Even in the church there is a great danger of relaxing our hold upon Bible truth, upon sound doctrine, and upon the grand old principles which have weathered the storms of time and preserved the Church of Christ from the fate of

A USEFUL IDEA

IDEAS on how to cope with the liquor traffic are legion, but one has come from a lady who feels strongly on the subject. She believes that if children in the first grades of school could be taught to appreciate the wonderful construction and workings of the human body they would automatically avoid the use of liquor, tobacco or drugs when they grew older.

Mrs. Gayle Powell has not only conceived the idea, but has publicized it for nearly two years. Newspapers have featured it, and an interview with her on a radio station was broadcast from coast to coast.

While we admire this woman's interest in the subject, and her desire to oppose it, we feel something more than the proposed child-training is needed to save the next generation from the growing evils of the liquor traffic. Human nature is such that even the realization that what we permit is injurious to the health does not always make us stop. Millions of people smoke today who know of nicotine's baneful effect on the body, and millions more realize with every sip of whiskey or brandy that they are curtailing their lives. But their philosophy is "a short life and a merry one" (although how drinkers can say theirs is a "merry life" is hard to fathom when hangovers, "wounds without cause" and ill-health result, and smokers lose their taste for food, and get sore throats) so they recklessly plunge on, determined to obey their baser impulses, regardless of the cost.

Still, if everyone had an idea on how to conquer the vices mentioned and had the courage to put it into action—like Mrs. Powell has done—the combined action might at least check the alarming increases of this snowballing menace.

RECOMMENDED READING

EVANGELICAL PULPIT LIBRARY, EXPOSITOR NOTES, by Charles W. Koller, \$2.50. Baker Book House, Grand Rapids 6, Michigan. Obtainable at the Trade Department, 259 Victoria St., Toronto 2, Ontario.

MAKING LIFE COUNT

(Continued from page 1)

for one thing, to find out how many people remembered me after so many years. I kept remembering on my part so many of the things that loomed significant in my work on that unusual four-point circuit, and wondered whether anybody else would also remember.

When I went there in 1926 the parsonage was a miserable relic from a bygone generation. It was heated with a pot-belly stove, lighted with kerosene lamps, and without running water. Besides, it needed at least two coats of paint. One of the first things I did was to get the leaders of the four churches together and to persuade them to paint, electrify and modernize the parsonage.

Opposition To Car

For another thing, I asked them to repair the circuit runabout, a dilapidated model-T Ford, so that I could perform my pastoral duties. It was essential to have a car, since the churches were about six miles apart in all directions. I'll never forget the initial reaction to my request that they pay \$50 to put the runabout in shape. One man from the backwoods spoke up and said, "What's the matter? Ain't ye got no feet?" I am glad to say the others voted him down and the runabout was repaired.

If these things loomed significantly in retrospect for me, I was in for a disillusionment. The people seemed to have forgotten all about these so-called great and mighty works, but even so, they remembered me for things I had forgotten. One woman said that her boy would never forget me because the day we had the Sunday school picnic he had dirtied his shirt in helping me with a game and I had rewarded him with an ice-cream cone.

Another woman reminded me that I had driven her sick husband all the way to Brooklyn for hospitalization and said that she would never forget my kindness. Another woman took a badly worn Gospel of John from her purse and said that I had given it to her husband for Christmas and that he had cherished it until he died.

I was overwhelmed and humbled to discover how God had magnified the bread of simple things in the lives of these people and how it had returned to me after all these days, and there was bread enough and to spare.

Then, in the second place, when

you cast your bread upon the waters, if you obey this impulse with any degree of seriousness, it quickly strikes you that your bread is equivalent not only to simple things but even more to impossible things.

It must seem not only impossible but ridiculous to cast bread on water and expect to see it again. And yet this is one of those things where with God nothing is impossible.

The key to understanding the secret of this impossibility is found in the first sentence of the parable on the 20 loaves. The Scriptures say: "And there came a man . . . and brought the man of God bread of the first fruits, twenty loaves of barley."

What this means is that the man came with his tithe. He doubtless was pleased with his tithe and rejoiced that it comprised twenty loaves, but it never dawned on him that what counts is that a man tithe and thus recognizes God's hand in his human destiny. When the man was put to the test and asked to give his tithe to feed 100 men, he was overwhelmed and said in effect, "How can I set this before an hundred men?" This was where he failed to take God into full account—God who can do what is impossible to man.

No doubt this is where most of us miss the secret of making life count. We have heard about the tithe, giving a tenth of our income to the Lord for the work of His Church, but we see only the deficit it leaves in our resources and fail completely to see how God magnifies our tithe until there is enough for everybody.



and "some left, according to the word of the Lord."

Anyone who tithes in sincerity knows this secret, and everyone who fails to tithe, whether from fear or greed or ignorance, misses the amazing discovery involved in this word from the Ancient Preacher, "Cast thy bread upon the waters, for thou shalt find it after many days."

I remember discovering the validity of this promise many years ago when I was a pastor at Morton. It was in the time of the depression and the congregation had a hard struggle to raise enough money for current expenses. The preacher's salary was almost constantly in arrears, but notwithstanding we managed to survive and to tithe.

Once when the treasury, like Mother Hubbard's cupboard, was bare, we wondered what we would do to buy our food, but in that extremity the telephone rang, long distance calling from New York. It was Dr. James R. Day, editor of *The Christian Advocate* calling to ask permission to use my first article, "The Story of Bethlehem," and saying that he was sending a cheque.

Unexpected Prize

The same week I received a letter in the mail from the principal of Media High School enclosing a check in appreciation for the baccalaureate sermon I had preached there the year before.

In short, in one way or another we discovered an Unseen Hand providing in an utterly miraculous manner for our needs, so that our tithe

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THY servant Lord, I long to be,
Thy messenger of peace,
To spread the tidings wide and free
That inward wars may cease.

I want to be an instrument
Thy skilful hand may play,
To sound through nature's wild
lament
A chord as sweet as day.

I want to change despair to hope
Defeat to victory;
Where mis'ry reigns and blind men
grope
To say they can be free!

And where dread sickness lays its
spell
I yearn to make it plain
That God, the Healer, makes men
well
And frees them from their pain.

And where dread darkness like a
pall
Lays o'er the spell-bound land
I crave to dedicate my all
To do the Lord's command.

Not for mere selfish aims, O Lord
I want to spend my days,
But so that man may find accord,
And learn to pray and praise.

H.P.W.

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It may be well to add that the tithe includes, besides money, the dedication of our time and talent that God may be glorified in what we do and are.

To go on: thirdly, when you cast your bread upon the waters, you may never live to see it verified, but your bread consists of three ingredients, simple things, impossible things, and enduring things. To include enduring things is on the surface of things "stretching it some." If you have ever tried casting bread on water you know it seems to dissolve into fragments in no time at all. But not the bread symbolized by what you do and are.

Not Only Material Things

President Robert F. Goheen of Princeton University in his baccalaureate address last June differentiated between the bread that perishes and the bread that endures unto everlasting life.

"Near and far," he said, "the cheap and tawdry are glorified over achievements of solid worth." He went on to criticize an advertisement in a national magazine which "displayed a shining giant of steel, chrome and rubber with several members of a family near by exuding joy and contentment and carried the caption, 'There's nothing like a new car to enrich your family life.'"

"Nothing indeed?" said Dr. Goheen. "Not love? Not education? Not good music? Not religious belief? Nothing indeed? What kind of people do they think we are?"

The best way to demonstrate the invalidity of this advertisement is to take that "shining giant of steel, chrome, and rubber" and cast it upon the waters and see whether it will return, and then to take love, described in the Bible as the greatest thing in the world, and cast it upon the waters and see whether it returns.

Love may appear to be as vapour, tenuous, helpless, hopeless, but we live in a day when we have seen love triumph and materialism, greed, lust and hate go down to defeat.

If you wish to make your life count, the secret is before you: "Cast your bread upon the waters," the bread of simple things, impossible things, enduring things, "and thou shalt find it after many days."

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IN HIS HANDS

BEAUTY FOR ALL

The Best Beauty Treatment Is Found In The Bible

THE beauty salon is as familiar a sight nowadays as the automobile service station—which may or may not mean that we set as much store on the condition of a lady's complexion as on the operation of the family car.

Cosmetics, deodorants, perfumes, soaps, home permanents, lotions—there are hundreds of products designed to make women more beautiful. If somebody were to invent something that kept a woman powdered and perfumed and manicured and generally spruced up all the time without having to visit a beauty shop periodically, it would throw thousands of people out of work overnight. Yes, beauty is big business nowadays.

Beauty of Soul

God intended us to have beauty in our lives. That's why He made the world such a lovely place. The beauty of nature, the beauty of creative art—melody, harmony, symmetry, colour shading, rhythm, grace—these and other elements of beauty are essential to a happy life here.

Isn't it reasonable then to suppose that God wants you and me to be beautiful, too?

The kind of beauty He is interested in, however, and the kind He expects us to have is beauty of character and beauty of soul. He tells us so in His Word:

"O worship the Lord in the beauty of holiness."

Accordingly, God has provided His own "beauty shop" for your soul and mine. It's a treatment to which we can go again and again for a continual renewing of that soul beauty He provides.

Read about it for yourself in the Bible:

"Christ . . . loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish."

Make it a little more personal. Say it this way: "Christ loved me and gave Himself for me, that He might sanctify me and cleanse me and present me to Himself a glorious soul, without spot or wrinkle or any

such thing, but that I should be holy and without blemish."

No spots. That means perfectly clean, without a suggestion of dirt.

There is a time-tested object lesson in which the speaker holds up a large white card with a small black spot in the centre and asks his audience, "What do you see?"

The invariable answer is, "A black spot."

It's that way in life. As Christians, your life and mine are watched by many every day, and no matter how broad the expanse of white in our character, it is the spot that will catch the eye. The spot of unkindness, the spot of impatience, the spot of prejudice, the spot of selfishness—regardless of how tiny it may be, it's the spot they'll always put their finger on.

The spot is vitally important to us for another reason. It may be the outward sign of inward corruption.

When you select an apple from the counter in the market, you look for spots. It's fairly easy to tell whether the spot is just a surface blemish or an indication that the

fruit is rotten at the core. It's not so easy to tell with human character, which is all the more reason why we should beware of spots in our spiritual lives.

Wrinkles are the chief bane—along with extra avoidups—of the middle-aged woman seeking to retain her youthful appearance. That's because wrinkles are an accepted sign of age. They go along with dryness and brittleness of skin.

Spiritual "wrinkles" can mean dryness and brittleness spiritually, too.

Have you lost your "first love" and become "weary in well doing"? Do your prayers seem empty and weak? Is your faith feeble?

These are "wrinkles". They indicate loss of the moisture that keeps Christian experience fresh and vigorous. They warn of a failure of those sub-surface waters which should cause us to "flourish as a palm tree" and "grow as a cedar in Lebanon."—P. Collier, Captain

Failure is often God's tool for carving some of the finest outlines in the character of His children.

I WOULD like to speak to those who were once followers of God. Now you follow another path, and enjoy the pleasures of the world. Perhaps already you have come to the place where you weep and cry out, "O God, what have I done to deserve this torment?"

I can tell you what you have done, for I have been in this self-made darkness, and I have searched out an answer: You have taken your hand from Christ's hand. You have decided you could walk through life under your own power.

So many of us do this. We are not only unwise, we are also foolish, for Christ has such wonderful plans for us, if we but follow. There is a chorus which says, "The days I cannot see have all been planned for me." Backslider, whoever you may be, these words are true, but we must follow. The chorus goes on to say, "I'm in His hands." This is where we must be if we want God to fulfill His promises to us.

We are like someone who stands on a pier watching a ship sail away to another shore, holding in his hand the ticket which would have allowed him to sail with that ship but there he stands with the ticket, unused, and he cries out, "But wait! I wanted to go with you." It is too late, for he did not act. He stood there while the ship left the dock. The simple act of stepping onto the ship was all that was needed and the ship would have carried him where he wanted to go.

You hold in the palm of your hand, right now, a ticket that will carry your right through life, and safely into eternity. Just reach out, take God's hand, for He offers it to you NOW.

"What e'er the future holds I'm in His Hands."—Mrs. Glen L. McCaughey, Hamilton Citadel.



NO DRUG

TOO often, people have felt Christianity was a miracle drug to make life miraculously easy without suffering and pain.

The purpose of Christianity is not to avoid difficulty, but to produce a character adequate to meet it when it comes. It does not make life easy; rather it tries to make us great enough for life. It does not give us escape from life's burdens, but strength for meeting them when they come.—J.L.C.



COSY CORNER

FOR OUR "SHUT-IN" READERS

Dear Friends,

One of the best antidotes for self-pity is thanksgiving. Sometimes we are apt to think that gratitude belongs only to harvest-festival time, like Christmas in December, but it should be cultivated constantly. In a wonderful way the Father gives to His children who seek Him His Holy Spirit to guide, to correct, to chide, to challenge, and at all times to strengthen. So many times we have to confess that we are lacking in gratitude. We cannot form a better habit than to pray constantly that gratitude may be real and continuous.

Include in a bulletin from one of the Army leaders was the following which she had received from a friend: "I would like to share with you," she writes, "some of the things for which I am most grateful, for I believe humble gratitude might be a fitting offering for Christ: 'A home where I was taught respect for truth and beauty; Friends, whose loving concern has shown to me more clearly the true meaning of life;'

The many opportunities to serve which have been and are mine; A willingness to accept God's forgiveness again and again for my shortcomings, for until I do this, I find it impossible to live with myself; My church which, with all its weaknesses, provides the rich fellowship of corporate worship, and stimulates spiritual growth in its members; A small prayer group to which I belong where the spirit of God is very real, A sense of humour which allows me to laugh at myself (I often have cause) A few physically handicapped people, dear to me, who do not permit their disabilities to hamper the contribution they make to lives with which they come in contact.

The capacity to care deeply for people, People who care deeply for me."

Why not make out a list of your own blessings? They are well worth recounting, and seek earnestly the spirit of gratitude.

It is interesting to note that the things we think we can legitimately moan about, if they are accepted in the right spirit, can often be opportunities for great good. Writing to the Philippians from prison, Paul says, "But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the Gospel; so that my bonds in Christ are manifest in all the palace, and in all other places."

So be thankful, and don't worry, it may never happen!

God bless you,

Sincerely,
ANN BARRIE



SERVE POTATOES MANY WAYS

POTATOES are plentiful and here are some timely tips on how to serve them in many ways—

Parsley Potatoes—Roll small, boiled potatoes in melted butter and sprinkle with chopped parsley.

Cheese Potatoes—Roll boiled potatoes in melted butter then in grated cheese. Brown in a hot oven.

Browned Potatoes—Parboil peeled potatoes 10 minutes. Coat with fat and cook in roasting pan around roast 45 to 50 minutes.

Quick Baked Potatoes—Cut potatoes in half. Brush halves with oil and place cut side down on baking sheet. Bake in 425 degree F. oven 30 to 35 minutes.

Stuffed Baked Potatoes—Cut a slice from the broad side of each baked potato and scoop potato out of shell. Mash hot potato and add diced ham or cooked meat, chopped parsley and a little milk and melted butter. Season to taste. Refill shell. Reheat and serve.

Riced Potatoes—Boil potatoes and rice them

while hot with a potato ricer. Serve around meat stews or goulashes.

Use Mashed Potatoes—as a topping for meat pies, stews, or meat loaves. OR use mashed potatoes in stuffing for pork or veal roast. OR shape mashed potatoes into nests on greased baking sheet and brown in oven. Fill the nests with peas or diced vegetables.

Scalloped Potatoes—When making scalloped potatoes alternate layers of potatoes with onions or corn. OR bake scalloped potatoes with slices of cooked ham or strips of bacon on top. OR brown pork chops and arrange on top of scalloped potatoes. Turn chops half way through cooking.

Potato Salad—Make salad using diced cooked potatoes, season well and serve with one of the following:

—Sliced meat or chicken, fish, devilled eggs or cheese.
—roll the salad in slices of ham, tongue or luncheon meats.
—serve hot with fried luncheon meats.

Internationally Known Musician In Toronto

BANDMASTER PHIL CATELINET IS GUEST FOR DANFORTH'S BAND WEEKEND

INTRODUCED by Sergeant-Major Leslie Saunders as an outstanding musician and as bandmaster of Pittsburgh Temple Band, Phil Catelinet received an ovation from the crowd assembled at the Bramwell Booth Temple when he presided over a festival provided by Danforth and Scarborough bands.

The Bandmaster expressed pleasure at being invited to Toronto, and at the number of pieces of his that had been included in the programme. He said that he had always aimed at writing lively Army music—that which he felt embodied the spirit of the organization. He felt there was danger of losing the happy, lilting touch of the Salvationist's idiom, and by writing arrangements around tunes that were not characteristically Army.

After prayer by Mrs. Major S. Mattison, the programme soon got under way with a selection, "Hallelujah Sunshine," by Danforth Band (Bandmaster V. Kingston). Later offerings by this combination were "Southall Citadel" march and the selections "The Front Line" and "Summerland," while both bands combined under the baton of the visitor from the States in one of his latest pieces, "Winnipeg Citadel Jubilee" march, and the air varie, "Sunbeam."

Thrilling

Scarborough Band (Bandmaster B. Holmes) played the air varie "The Valiant Heart" and the march, "Silver Star." A trio of cornetists from Earlscourt—Bandmaster B. Ring, Deputy Bandmaster A. Dean and Bandsman G. Dean—played "The Heralds." Individual items were a euphonium solo by Bandsman S. Dean, of Scarborough, entitled "The Warrior", and a vocal solo, "The ninety and nine", by Bandsman A. Gesty, of Danforth. Bandsman H. Hetherington read a Bible passage. It was a thrill to

hear the visiting bandmaster play the piano, part of his solo inviting audience participation.

A striking interlude was a memorial tribute to the late composer, Erik Leidzen, when an enlarged portrait of him was lowered at the back of the platform, the lights were dimmed, and, while Bandsman S. De'Ath played the organ, a bandsman recited a tribute to the Christian gentleman whose music had blessed and inspired millions of Salvationists all over the world. The Danforth bandsmen stood while the tribute was being paid, and hummed the tune of "Peace, perfect peace," one of Leidzen's songs, afterwards swelling into full harmony, with the words. It was a stirring event, and one not soon forgotten.

Response

On Sunday, meetings were led by Major J. Carter, of the Public Relations Department. In the holiness meeting, Bandmaster Catelinet played a hymn tune arrangement, "Blessed Assurance," on the piano. Songster F. Halsey sang "Precious Jesus, O to love Thee" and several bandsmen testified. In the Bible message, the visiting bandmaster spoke of John the Baptist's recognition of Christ's greatness and His mission, and in response to the appeal, a woman knelt at the mercy-seat.

A musical programme was presented in the afternoon by the senior and young people's bands, during which the visiting guest played solos on a specially-made, compact tuba and the piano. Others presenting items were Bandsman W. Crowe (vocal) and Young People's Bandmember Carter (trombone).

In the salvation meeting, Bandmaster Catelinet introduced a song of his own composition, band contributions were "Only a step" and "Thou wouldest be saved", the songster brigade rendered "Depth of

mercy" and Assistant Corps Sergeant-Major H. Ulla sang "Hark, the Gospel news is sounding". In his address, the bandmaster emphasized that to accept salvation means an obligation to serve. "In this war against evil" he said, "we cannot be observers. We are called to fight". It was a challenging appeal from one who has done much to project God's vital message of victory through Christ by the means of music.



Music Page

NOTES AT RANDOM

- A full house is anticipated when the Earlscourt, Toronto, Band (B. Ring) visit Windsor, Ont., for a festival at the spacious Cleary Auditorium on March 9th. This will be only the second occasion that an Army band has played in the Cleary, the International Staff Band having presented a programme there on Good Friday, 1962. The Toronto band will also be participating in meetings on Sunday, March 10th, at Windsor Citadel.
- In connection with the Army's television series, "The Living Word", the Halifax Citadel, N.S., Band (K. Elloway) is making live telecasts of fifteen minutes' duration over CJCH-TV in Halifax. Band Secretary H. Ivany also makes mention that Retired Bandmaster J. Audoire, of Montreal, will be special guest during band weekend, March 2nd and 3rd, and that the band will be presenting a farewell programme on April 20th before leaving for the annual Spring Festival in Toronto.
- The Argyle, Hamilton, Ont., Songster Brigade (H. Rayment) has rendered practical service for the city's "shut-ins". A tape recording, in connection with the Women's World Day of Prayer,

with additional material written and narrated by the Divisional Youth Secretary and Mrs. Major W. Davies, was made, and played at the local sanatorium and in other institutions.

● Bandmaster Jack Green, of Belleville, Ont., the new Mid-Ontario Divisional Band Instructor, played a cornet solo in the Royal Albert Hall, London, at the age of fourteen, and also won several gold medals in all-Canada open competition. His instructive ability, too, has helped many of Canada's finest musicians and during his lifetime has taught more than 300 students in his capacity as trainer in brass band instruments. With his wife, who is the Belleville Songster Brigade's pianist, he has added much to Canada's musical scene, and between them they have completed 100 years' service.

LATEST FESTIVAL SERIES

THE Festival Series issue of the Band Journal for January, 1963, presents new music from the pen of three noted writers as well as from another able composer, Major Kenneth Rawlins, Territorial Music Secretary for Canada, who makes his first contribution to the Festival Series Journal with a most useful selection, "Lord Above All". It features the well-known songs, "I've found the Pearl", "Christ is All" and "Make Jesus King", each of which is tastefully arranged. The selection as a whole is well conceived and constructed; it is not difficult to play.

In its festivals and over the air, the International Staff Band has been presenting during recent months Major Dean Goffin's rhapsodic variations, "My Strength, My Tower". Having at the introduction just two chords, designed to arrest the attention at once, the work presents in sections A and B its theme which was published in *The Musical Salvationist* for March-April, 1953. The title derives from the words associated with the melody when published: "Thee will I love, my strength, my tower", a hymn by Johann Scheffler translated by John Wesley. Then follow five variations.

Few will not be familiar with the beautiful aria, "Sheep May Safely Graze", from the "Birthday Cantata" of Johann Sebastian Bach. This arrangement is the work of Bandmaster Michael Kenyon and will further enrich the treasury of much-loved classical music available.

The final piece in the journal is the festival march, "Winnipeg Citadel Jubilee". In that corps recent jubilee celebrations, the occasion was marked by the writing of this march by Bandmaster Phil Catelinet, of Pittsburgh, U.S.A.

Most knocking seems to be done by folks who don't know how to ring the bell.

ECHOES FROM THE PAST

IT HAPPENED TWENTY-FIVE YEARS AGO

THE WAR CRY, MARCH 5, 1938—Peterborough, Ont. (Adjutant and Mrs. Warrander.) Another songster weekend has been observed, and this year we had a visit from the Training College Principal, Brigadier A. Dalziel, and Mrs. Dalziel. The songsters, under the leadership of Ben Smith, presented a musical festival on Saturday evening, under the chairmanship of the Brigadier.

Goodly crowds attended the meetings on Sunday. The Spirit of God was very near in the morning holiness meeting when the Brigadier gave his message. One soul came forward for consecration. In the

afternoon the songsters presented another festival, assisted by other musical forces of the corps. Songsters Mrs. M. Shadgett and Alfred Mills sang solos. Mrs. Dalziel gave a message of hope and encouragement.

On Sunday evening a women's trio, comprised of Songsters Mrs. M. Shadgett, Mrs. M. Braund, and Arbie Bowes, brought a beautiful message in song, and this preceded the Brigadier's salvation message. In the inspiring prayer meeting two persons knelt at the mercy-seat. The weekend closed with a lively sing-song.

SINGER VISITS HOME

JEROME Hines, well-known basso of the New York Metropolitan Opera Company and friend of the Army, recently sang for the children in the Army's Evangeline Home just outside Buenos Aires, Argentina.

Mr. Hines contacted Lt.-Commissioner H. Scotney, Territorial Commander for South America East, at territorial headquarters while in Buenos Aires to take part in an operatic festival at the famous Teatro Colon, expressing his desire to sing for the children.

During his visit he thrilled the children both with his singing of Negro spirituals and gospel songs, and with words of the story of his conversion.

MUSIC MAKING AT CANADA'S THIRD CORPS. Bandmaster W. Mountain conducts the Hamilton Citadel Band and Songster Brigade during the corps' recent eighty-first anniversary weekend when meetings were led by the Chief Secretary, Colonel H. Wallace. (Reported in a previous issue.)



THE MAGAZINE PAGE

HOSPITALS THROUGH THE AGES

TODAY one in ten Americans each year is admitted to a hospital. The hospital "business" is that nation's fifth largest, with an investment of about \$4,000,000,000 and costs of about \$1,500,000,000 annually.

The multi-million dollar glass-and-steel hospital buildings now going up in many parts of the world little resemble the ancient temple steps where the ill and lame sprawled in 4000 B.C., hoping to be healed by the gods.

Yet the beds these ancient patients used—the shallow stone stairs which supported them in a reclining position—still exist in principle in modern hospital beds which can be lifted at the head and under the knees into a shape resembling that of a staircase.

In ancient Egypt the gods were given the duty of healing—and this idea was echoed thousands of years later by the Greek physician Hippocrates, who said that healing was a natural process—not a direct result of the physician's effort. Today, while this healing process has become the object of a highly developed science, the hospital bed itself has continued to play only a passive role.

Military Hospitals

For many centuries the hospital bed was a portable bed-roll made of blankets of coarse sacking stuffed with feathers. In ancient Rome this pallet (used for the sick) was called the *scimpodium*. In the Roman army, soldiers used their own bedrolls when they became wounded or sick—and when Rome's frontiers expanded—and it no longer became practical to be sent home to recover—military hospitals were established along the lines of march, on a "bring your own bed" basis.

Centuries later, the Crusaders in Europe and the Middle East followed this idea in establishing hospitals for the sick or wounded who fell by the wayside. Several orders of knighthood became identified with the foundings of these hospitals; during the Middle Ages, the hospital—established by monastic orders—became a permanent fixture of the medieval town along with hostels at the city gate for pilgrims and wayfarers, and a home for lepers outside the city walls. Permanent beds were usually provided.

The research which led to modern medicines and antiseptics was responsible for the development of large hospitals as we know them today. With Lister's discoveries a century ago came the control of the "hospitalism" problem—the spreading of infections among patients within hospitals. These discoveries paved the way for large complex centres where patients could be housed and cared for in large numbers.

Yet while hospitals have evolved into modern medical centres often comprising of dozens of buildings, some ancient hospitals, including the Hospital of Jesus of Nazareth in Mexico (founded in 1524), still operate—with modern facilities, of course.

The iron frame, footboard, and headboard used in hospital beds today began as an idea of a nineteenth century ironmonger—who advertised iron beds as being superior to wooden beds on the grounds that iron foiled termites.

The iron hospital beds used today are higher than ordinary beds—and have harder mattresses—probably

because these features provide a convenient work "table" for medical personnel. This extra height makes it possible for doctors and nurses to change dressings and linens on scores of beds day after day without acquiring a permanent stoop. A hard mattress helps make diagnostic thumping and prodding more accurate. Bed height and hardness also add a sense of drama to the bedridden patient who towers over his seated friends during visiting hours—as though on a dias.

Hospital sheeting, made to withstand the rigors of repeated washings and sterilizations, also has a historical ancestor. A similar material was woven from hemp and used as bed-clothes in the 16th century, when it was referred to as "harden."

the services both of the hospital's doctors and diagnostic equipment, and of social workers who help the patient and his family weigh the advantages and the difficulties of such a move.

Several developments in recent years are beginning to make home care for long-term patients more feasible: medicines now developed in pill forms, which once had to be injected by a nurse; wheel chairs with aluminum frames so frail pushers can get them over the curb; "servo-mech" which make lifting and carrying a heavy patient a matter of pushing buttons instead of flexing muscle; and the latest of all, new mattress pads which give a bed-ridden patient a sense of comfort and well-being—and freedom from the bed-sore menace.



ABOVE: A MODERN OPERATING room, the end result of over 6,000 years of medical evolution.

But an idea which originated in 1959 may soon change the hard hospital bed (some patients report they have to get up from time to time in order to rest) into an agent of comfort, preventive medicine, and even healing.

An American doctor wrote to a leading producer of chemical fibres and asked if it would be possible to make a non-allergenic, sanitary, high-pile mattress pad which could be used by patients suffering from bedsores. There ulcers are a common, painful affliction among the long-term bedridden. They are usually caused by a patient's inability to move, the pressure of his body against the bed, the friction of the sheets, and his poor nutritional condition.

Could a mattress pad be developed, which would both prevent bedsores and help heal patients who already had them?

After three years of development and trial runs, the Chemstrand Division of Monsanto Chemical Company supplied twelve white, fluffy pads—resembling acrilan area rugs—to be tested. Tests have been successful.

Since 1947, a movement has been quietly underway to restore many long-term hospital patients to their homes—provided some member of the family is willing and able to care for them.

Available to these patients are

ESKIMOS IN PHONE BOOK

A NEW telephone directory incorporating a special section for Eskimos has been issued for the far north by the Bell Telephone Company of Canada.

The book, incorporating sections in English and French, also has three pages in the Eskimo language. It is believed to be the first telephone directory ever issued containing Eskimo syllabics.

The region has about 1,600 telephones. Of these, 100 belong to Eskimos. The three pages of syllabics are chiefly for the benefit of Eskimos at Frobisher Bay, Port Chimo, Povungnituk, and Great Whale, and consist of instructions in the use of telephones both manually operated and dial.

Eskimo syllabics, which consist of symbols rather than an alphabet, pose problems from translators. It is difficult to make a literal translation from English to Eskimo, and "long distance" in the book becomes "if you want to call someone a very long distance away" in Eskimo.

Canadian Weekly Features

THE EMPTY CHAIR

AT the head of every Jewish Passover table there is an empty chair, which has been standing vacant these many centuries. The Jews do not know that Jesus occupied that chair just before He went to the Cross, when He observed the Jewish Passover service with His disciples.

CLOCK OF 1626 STILL TICKING

A ONE-hand clock which has been ticking since 1626 at Quickswood Farm, near Baldock, in Hertfordshire, England, is wound every morning by its owner, 71-year-old Mr. P. F. Dudley. Believed to be the only one of its kind still operating in Britain, the clock strikes a large bell every hour. It works on a primitive pendulum system, with suspended weights. Old records show that the clock was transferred in 1626 to the farm's granary from Hatfield House, where England's first Queen Elizabeth lived as a girl, now the home of Lord Salisbury, whose family owned the place at the time.

COOKING BY PHONE IN THE NEAR FUTURE

THE housewife of the future may be able to cook a roast or turn up the heat simply by dialing her phone from outside, a telephone company executive reported.

Alexander G. Lester, engineering vice-president of Bell Telephone Co. of Canada, said the cooking and heating systems would be linked into the house's telephone enabling their operation by a code dialed from outside.

Initial research is being carried out in his company's laboratories, he said, but he declined to predict when such a service might be available to the public.

Speaking to the Electric Club of Toronto, Mr. Lester held out as future possibilities:

● Phones equipped with a push-button would enable a person needing to make an urgent call to an engaged number to butt in after the parties already talking had received a warning buzz.

● Phones attached to computers that would store a limited list of frequently used numbers and connect with them simply by the dialing of one or two digits.

● Easier long-distance dialling. The number of digits required for direct long-distance dialling will be reduced from 13 to 11, the minimum

that can cover the 80,000,000 phones now in North America.

● Wide use of easier-to-use phones with pushbuttons instead of circular dials. A trial of this type in 200 Montreal homes last summer was a success, Mr. Lester said.

In 1945, he said, the clarity of voice transmission over long distance had been gauged as the equivalent of two people 37 feet apart trying to have a normal conversation. The relative distance now had been reduced to nine feet. Mr. Lester said it is hoped to reduce this to 3 feet within four years.

The Globe and Mail, Toronto

QUIZ

1. Where are the Ural mountains?
2. What are stalactites and stalagmites?
3. What is the name of the physicist who discovered X-rays?
4. Who wrote the second last book of the Bible?
5. Who was the wife of Aquila?
6. To what city was Jonah sent?
7. Who was the first Secretary-General of the United Nations?
8. What is a mongoose?

(Answers on page 10)

IN JOURNEYINGS OFT

COLONEL JOHN FEWSTER, Territorial Commander For Central America and The West Indies

Writes Of Work In An Area Where Six Languages And Seven Currencies Are Used

OF the eighty-seven countries and colonies in which The Salvation Army operates, twenty are the responsibility of the Central America and West Indies Territory, where six languages and seven different currencies are used. When on tour, in order to prepare for such things as indoor collections, special donations, shopping, etc., it is necessary to become a walking branch of an Overseas Banking Exchange Corporation.

Recently my wife and I returned from a tour which included visits to Panama (Republic and Zone), Curaçao, Trinidad, Barbados and Haiti, to find ourselves caught up in a series of special gatherings in Kingston, including the Territorial Self-Denial Ingathering when we were able to rejoice over yet another victory.

Next day we were at the Training College conducting Covenant Day with the cadets. The Training Principal drew my attention to the acute need of a new building for training purposes. Inwardly I registered a thought that the present building must be the most dilapidated and inadequate property in the Army world used for this important work. Covenant Day was followed by Cadets' Farewell Sunday and Commissioning, then a serious attempt to clear business matters which had accumulated during the tour or had arisen as a result of the journey to different countries.

Anti-Climax

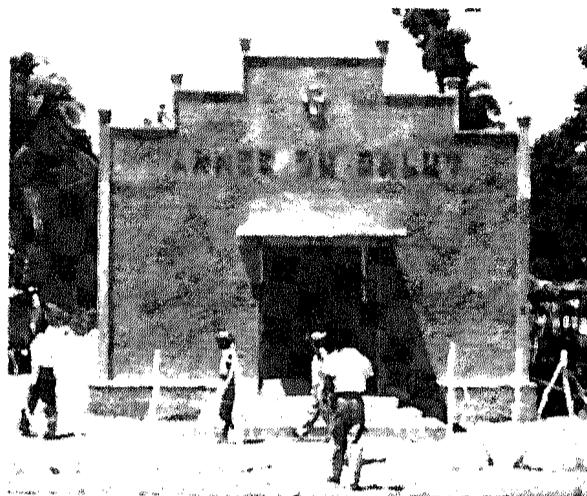
In Panama, after a direct flight from Kingston, we first of all met the British Ambassador and his wife—we were to be guests at the Embassy during the full period of Salvation Army week. Public meetings at several corps in the section were well attended, and the stone laying ceremony at the new Colon Central Hall, inspection of properties and interviews with influential people in the Republic and Zone made me realize that the Army is well thought of here, and given certain opportunities and dedicated reinforcements, our work could really advance.

It was rather an anti-climax to get to the airport on the day scheduled for our departure and find that we were held by the immigration authorities because an exit permit had not been secured. The plane left without us that day and we went through the experience of being "finger-printed" and having extra photographs taken, but after hours of hurried and anxious negotiations, and telephone wires becoming rather "hot", the required document was produced and we arrived at Curaçao a day late.

The work accomplished at the Curaçao Sailors' Home is unique;

UPPER RIGHT: The author is seen with three Haitian cadets of the "Heroes of the Faith" session.

RIGHT: A view of the Arcahae Corps hall where more than 200 delegates attended Haitian youth councils sessions. This event successfully overcame travelling and catering problems caused by acute poverty in this area (see article).



lately the pressure has been more acute than usual but I found the officers in good heart. We could stay only a few hours, because of the previous delay, so that the close time schedule at other places could be maintained. The large jet called at Caracas and as we walked out into the hot night air at the airport and looked at the brilliantly-lit city, I prayed that God would in some way allow us to commence our work in this vast part of the South American Continent which is wide open to receive us.

"The reception committee is waiting," said the customs official at Trinidad and we proceeded to meet the divisional commander and a group of officers. Actually we were just passing through Trinidad on the way to Barbados for Congress gatherings, but the day spent in Port of Spain was busily filled with interviews and the inspection of two properties which an association desires to pass over to the Army so that the work of hostels for working girls may continue.

The evening holiness meeting at Port of Spain Central Hall was well attended and was preceded by the usual rousing West Indian open-air gathering. How thrilling it is to have a crowd to speak to in the open-air, and whilst no collection is ever announced, the people of their own desire walk right into the middle of the open-air ring and place their collection on the small table always at hand.

"Open-air" Reverence

I noticed a woman who, before she walked into the ring to place her offering on the table, covered her head with a handkerchief, such is the reverence the people feel for our outside gatherings.

Bridgetown, Barbados, is a bustling place where the Army is held

in high esteem and the 1962 Congress started well with the Self-Denial Ingathering at which "target smashed" was announced. Saturday saw the inauguration of the first Salvation Army guide troop in the division. Then followed the re-opening of the Bridgetown Central Hall after extensive renovations—wish we could have secured sufficient money to renovate the outside as well! Many gifts, including a new corps flag, were accepted and dedicated.

Sunday began with a splendid church, then to the indoor meeting in the steel shed (a large floor area with roof, held together by steel mesh—for all the world like a large cage) where large crowds of people assembled. A home league rally and a youth councils were held simultaneously during the afternoon in adjacent buildings. Over 140 seekers were recorded during the congress period.

Cavalry Corps

Haiti! A real missionary country this. It should have the sub-title of "Headquarters for the Salvation Army Cavalry Corps", horses being used by the officers for travelling to the hills and for outpost, including medical work.

Two "firsts" were successfully carried through by local arrangement—the Self-Denial Ingathering and youth councils. The youth councils were held at Arcahae and catered for the two or three corps on that side of the island. There were over 200 delegates and we had a thrilling time. Travelling and food are difficult because of acute poverty, but Major Knacke overcame these problems on this occasion and for a first attempt it was a splendid effort.

In addition to meetings at Port au Prince I was able to conduct meetings in the country, at Lafeynay on one side and Fond des Negres on the other. What a journey to Fond des Negres! Seventy miles of bumps, rivers to be crossed, dry river beds to negotiate, with a stop at several police posts to check-in and explain the reason for the journey, and our destination. Sometimes the road absolutely ends, and if the driver does not know the next move, danger is present. But Senior-Captain Leah Davids seemed to take the five hours' drive in her usual competent way.

We carried refreshments with us for the thirty-six hours away from the centre, but I noticed it was the jeep that was given more liquid in its radiator than was poured down our throats. At one stage on the return journey the jeep bonnet had to



be lifted to make a search for a "new" and ominous rattle (there are many usual rattles). This resulted in a slight pause in the journey while a part of the engine which had become unattached was set once again into its normal working position by the travelling mechanic. (In Haiti one never travels in the Salvation Army jeep without a qualified motor mechanic in addition to the driver, plus plenty of water, spare parts, not forgetting a lot of prayer and faith).

On our return journey from the youth councils we ran into torrential rain with heavy thunder and lightning, but the sparks from the jeep were more frightening than was the lightning in the sky, and I realized there was more than one way by which entry into Heaven could be made!

Overwhelming Welcome

When we arrived at the Army buildings at Fond des Negres the school children were at their meal, but as soon as the jeep rattles were heard the youngsters jumped up and rushed to greet us. Amidst much hand-clapping and cheering I stepped from the chariot in my very best Territorial Commander's manner to acknowledge this spontaneous and well-nigh overwhelming welcome, to find that the crowd surged right past me. The welcome was for Senior-Captain Davids and Captain Oline Klievstolen—such is fame! But how my heart rejoiced at the love and affection shown by the youngsters toward the officers.

What a splendid work Captain (Nurse) Klievstolen is doing at the dispensary in Fond de Negres where, without electricity or power plant, or even hot water (except when absolutely essential, when it is quickly boiled on a primus stove), an average of 300 patients are treated each week, some of them very serious health problems. We have no "glamour" hospital where this work is undertaken, just a room at the back of the hall, with a lean-to shed built on the side of the hall for the waiting room, and a fenced off piece of ground where horses and donkeys can be tethered whilst the owners receive medical attention.

When a doctor is required or the hospital has to be contacted, then the trouble really starts, for there are no telephones in general use in Haiti, so someone with a shortwave band wireless set is found and the necessary call repeated until an answer is received. I would like to send medical assistance here, but alas, this seems impossible, for already I have tried without success to obtain the services of an officer-nurse for another important assignment within the territory.

YOUTH CAMP DECISIONS

A YOUTH camp at Mavelikara, Southern India, was attended by 178 youth of the Malayalam area. The camp theme, "Christ the way for youth today," made a great appeal to them and many decisions for whole-hearted service to God were made.

SALVATIONISTS IN JAMAICA march past the Bramwell Booth Memorial Hall in Kingston during the last congress. This great event also marked the seventy-fifth anniversary of commencement of Army work in Jamaica.



WORDS OF LIFE

A NEW SERIES OF NEW TESTAMENT STUDIES

By Captain Bramwell Tillsley

No. 8—PARAKLETOS
(One called in to help)

THE story is told of the young bride who found that everything she tried to do in the home went wrong. She did her very best, but so many difficulties arose that it left her in a state of despair. Her despondency was alleviated by a telegram which stated that her mother was coming to see her. When mother arrived all evidence of anxiety disappeared. The young wife explained: "What I could not do mother could, and as she was with me I rested."

Surely an introduction to the *parakletos* would enable us better to cope with the chances and changes of life. Here we have a Johannine word used four times in the Gospel and translated in the Authorized Version as *comforter*. (John 14:16; 14:26; 15:26; 16:7). In I John 2:1 it refers to Jesus and is usually translated "Advocate." In this latter sense it was used to describe the friend of the accused who was called in to the trial to speak on behalf of his friend. In this sense, guilty though we are, Jesus pleads our cause before the Father. Every believer can say:

*I have an Advocate above,
A Friend before the throne of
love.*

In the Gospel of John, however, *parakletos* refers more specifically to the Holy Spirit. To our generation the term, "Comforter," is rather an unfortunate translation as it tends to limit the work of the Spirit to comfort and consolation in the time of trouble. The word was used by John Wycliffe in connection

AMONG THE MAORIS

SEVERAL Maori Corps on the east coast of New Zealand welcomed Major W. Simpson, the Dominion Evangelist, who conducted an intensive campaign at Te Araroa and other parts of the district. A fine work is being done among the children and teenagers, and girl timbrelists gave an excellent display. Spiritual decisions at some of the meetings gladdened the hearts of Salvationists.

KOREAN LEADER HONOURED

Lt.-Commissioner Frederick Harvey, Territorial Commander for Korea, and Lt.-Colonel George Engel, Social Secretary, recently received citations from the Korean government for their Army work in the country.

In addition, Sr.-Captain Kim Hyun Chang has been awarded a government citation and silver medal for his work at the Kunsan Boy's Home.

Lt.-Commissioner Harvey recently dedicated and opened a new building in Taejon which houses the divisional headquarters and central hall. A weekend series of meetings was held in connection with this event during which the National Songsters, led by Lieutenant Peter Chang, provided special music.

The new hall was crowded for the meetings, and the penitent-form was lined with seekers. Lt.-Commissioner Harvey enrolled many new soldiers from corps throughout the Taejon area.

with the Latin "*fortis*," which means to make one brave. Thus putting Advocate and Comforter together, the word *parakletos*, means "one called in to help."

How often have I heard in our home, "Daddy, I don't want to go upstairs alone—it's so dark." What a difference it makes to our little fellow when he can feel the hand of dad—the one called alongside to help. Yet how many of us endeavour to face the struggles and sorrows of life alone, attempt to face difficult decisions in life alone; strive to make an effective witness alone. "And I will pray the Father and He shall give you another Comforter."

Without doubt, one of the most fruitful sources of error comes from trying to understand the work of the Spirit without first coming to know the Spirit Himself. Have you as yet made His acquaintance? Do you enjoy fellowship with "the One called alongside to help?"

*Spirit of purity and grace,
Our weakness, pitying see;
O make our hearts Thy dwell-
ing place,
And worthier Thee.*

WHERE TEACHER IS INVISIBLE

"WELCOME to the Radio Sunday-school. We do hope you enjoy our meeting this afternoon."

With just such a greeting given by a youthful member, the Salvation Army Radio Sunday-school in Australia gets under way, and many children gathered around the radio in their own home listen very carefully to all that is being told them, join in the singing of choruses and then settle down to the expression work on the lesson being given according to the specially prepared book sent to them.

"We do enjoy your Radio Sunday-school each week and always do the lessons. There is no Sunday-school out here at all." Many such letters are sent by children and parents who appreciate this Salvation Army endeavour to proclaim the message of the Gospel of Jesus Christ to the young.

Apart from the radio help, many hundreds of children in the remote areas of New South Wales and in Queensland, unable to attend a Sunday-school because of distance or, in some cases, because of sickness, avail themselves of the facilities offered by the Postal Sunday-school which is operated from the Salvation Army Young People's Department in Sydney. Lesson books, question papers, expression work and Scripture text cards are sent out monthly. When completed the lessons are sent in for marking.

In answer to a question on deeds of kindness one little chap writes: "I looked after a baby kangaroo what had got no mother."

A mother writes in this regard about her little boy, also a pupil of the Postal Sunday-school, who, discovering that a poor unwanted child was being sent to school each day without his lunch, bought some

lunch for him out of his own pocket-money and befriended him, although he was a very backward boy. He now takes two lunches to school every day, one for his friend as well as his own.

Both the Radio Sunday-school and the Postal Sunday-school have been inspired by a desire to extend Christian teaching beyond the 400 centres of Salvation Army activity in New South Wales, Queensland and New Guinea, where more than 11,000 children gather every week to hear the gospel message.

DOCTOR INFLUENCED BY PATIENT

DURING congress meetings conducted by the General in Paris a young doctor knelt at the mercy-seat. He had been influenced by a young Salvationist, a patient at the hospital who, although desperately ill, had faith for his recovery.

The doctor commenced attending meetings because of admiration for the young comrade, and when later he found himself sitting by this young man, now discharged from the hospital and again in his beloved uniform, the doctor responded to the challenge of Christ in his own life.

HIS CHAINS WERE BROKEN

A MAN who was a confirmed alcoholic was admitted to the Army's centre, *The Bridge*, Wellington, New Zealand. Within a week the compulsion to drink had been broken, and, more amazing than that, he had found it was no longer necessary to depend on certain drugs that he had taken for years to sleep and assist him to cope with the situations of life. He accepted Christ as his personal Saviour, and now has peace of heart and mind.

A WEEKLY DIARY OF EVENTS AT THE TORONTO TRAINING COLLEGE

WINDOW ON BAYVIEW



DURING the Monday morning assembly reports of victories over the weekend were heard. Cadet F. Brown took her listeners in imagination to South America East outlining the work being accomplished and the hardships which have to be faced. The guest speaker, Mrs. Lt.-Colonel R. Gage (R), also gave a challenging message.

Tuesday evening found the "Servants of Christ" at their new brigading corps, the men at Bowmanville and Brampton, the women at Parliament Street. At Bowmanville, a record attendance for a mid-week meeting was registered and at Brampton, the united holiness meeting for the Southern Ontario Division was held and conducted by the Chief Men's Side Officer, Brigadier J. Habkirk.

On Thursday afternoon, the women cadets of the "Servants" session visited Territorial Headquarters to observe various departments in operation, and on Friday afternoon Brigadier J. Monk, of the Harbour Light Corps, spoke to the complete session on "Alcoholism". The holiness meeting at East Toronto on Friday evening took the form of a "training college night." Officers in the city who trained under Colonel W. Rich, were invited and a representative from each session, ten in all, including the sessions now in train-

ing, testified. After the meeting, the officers met for a period of fellowship with Colonel and Mrs. Rich.

On Saturday night, a women's group, accompanied by Mrs. Captain Gee, visited the Harbour Light Corps, where five seekers were registered. Another group of cadets, with Captain E. McInnes and Captain J. Greer, attended the Metro Youth Rally at North Toronto, where they enjoyed a triple vocal trio from Fairbank, a ventriloquist act by Cadet W. Campbell, and "spot" interviews. Captain D. Hammond, of Long Branch, was the guest speaker. Men "Servants" accompanied by Captain P. Gee, travelled to

Niagara Falls for the weekend, and there was a seeker in the salvation meeting. Another group accompanied Major E. Parr to Aurora and took part in a young people's annual weekend.

Men cadets who visited Bowmanville, where Captain B. Tillsley led the meetings, reported that boys from the Training School attended a meeting and one of them claimed salvation. In the salvation meeting, the convicting power of the Holy Spirit was clearly in evidence and thirteen seekers were registered—some of whom were newcomers to the corps. Other men cadets at Byng Avenue "raided" a pool hall.

Mrs. Captain. P. Gee.

RETURNING TO "ANOTHER WORLD"

WHEN the General mentioned the satisfaction derived from his English garden there was interest—and smiles—from the officers in council during France's Congress, for the French who live in urban areas are apartment dwellers to a man and gardens are non-existent.

That is why Major and Mrs. Haig Keuchkerian are so proud to tell visitors that theirs is the only Army garden in France! This large hostel for working men in Lille, with accommodation for about 140, has a respectable clientele, men have been known to say as they have stepped into the green courtyard with its trees and flowers, "It is another world."

They are men without family or, in some instances, those whose mar-

riages have failed. At the hotel there is, for a moderate sum, good food, brightness, a room in which to relax and watch TV, companionship and meetings led by Salvation Army officers in whom they believe and to whom they can turn with their problems. In the light, well-warmed dormitories a man may rest and read a newspaper after hours of heavy work and, even if he is only a porter working on a day-to-day basis in one of the great markets and has had a bad week, he knows his home with the Army is safe.

The Major and his wife would repudiate the idea that they are just hotel-keepers. Spiritual results are rare but this is Christian work, they rightly claim.

PACIFIC COAST WOMEN LEAGUERS

Meet in Conference with their Territorial Leader

IT was the wonderful privilege of 125 full-time delegates to attend the British Columbia South Division's Women's Conference, under the direction of Mrs. Brigadier L. Pindred, the Divisional Home League Secretary. Two days were set aside for the sole purpose of studying the women's branches of corps activity. Journeying to Vancouver for this special purpose Mrs. Commissioner W. Booth, in her capacity as Territorial President of the Home League and League of Mercy, was the honoured guest, and her challenging and inspiring message in each session were the highlight of the conference.

Gathered at the Vancouver Temple, in a section attractively screened-off to lend a real convention atmosphere, the women officers and local officers represented each of the twenty-nine corps in the division. Among the number, were some who had travelled 700 miles by bus for the occasion, others who had never before visited Vancouver, and some who were attending a divisional event for the first time. Among the crowd were seen those who were making their first appearance in Salvation Army uniform. Hailing from widely different environments, the group was soon welded together with one heart and one purpose—the furtherance of the Kingdom of Christ through the Home League and the League of Mercy.

Following registration and coffee at an early hour Tuesday morning, the introductory session quickly launched into the conference theme. Mrs. Major J. Garcia led a brief devotional period, roll-call followed,

after which Home League Secretary Mrs. Marguerite Ward voiced the welcome of all delegates to Mrs. Commissioner Booth, and spoke of the appreciation of all present. The President then delivered the keynote address, making plain the true aims of the Army's women's work and setting forth ways by which each delegate should make the most of the two day's sessions.

A ten-minute "buzz session" followed, from which came twenty excellent questions representing problems, needs and queries of the home leagues represented. These were posted on a huge board at the front, and throughout the conference, the questions were dealt with as opportunity arose.

Pertinent papers on vital matters were presented by various leaders, among whom were:

Mrs. Brigadier W. Hawkes—"Organizing a Home League in a New Area"; Mrs. Major J. R. Sloan—"The Planning Committee"; Mrs. Lt.-Colonel F. Merrett—"Keeping Meetings Interesting"; Mrs. Major J. Garcia—"Soldier-Making through the Home League"; Mrs. Captain K. Hall—"The Home League in Outreach"; Mrs. N. Jennings—"Commencing the League of Mercy"; Mrs. A. E. Stokes—"The League of Mercy Member on Duty"; Mrs. Brigadier A. Smith—"Appearances DO Count"; Mrs. Colonel C. Sowton—"Bedside Visitation." Each paper was followed by discussion which proved most beneficial.

Not all learning was done during the sessions, however. A magnificent display of the latest handicrafts was exhibited, each league responsible for bringing one craft. In

addition Mrs. Elsie Whitesell demonstrated the making of beautiful ornaments from "baked alleys."

A set of "four week programmes" was posted on a board by each delegation, with awards going to the three best contributors, and these conveyed many new ideas. Quizzes and questionnaires also proved educational.

While it was to be expected that great emphasis should be placed on the mechanics of the work, instruction and demonstration, the spiritual importance and ministry of these units was never out of mind. Mrs. Booth, at her best in a women's conference, moved the leaders ever and over again as she dealt with such subjects as "The Home League Leader as Shepherd," "The Woman Herself" and "The Challenge of this Hour." Periods of prayer were especially mellowing and on two occasions the altar was used as a hallowed place of dedication. Devotional periods commenced each session, led by Mrs. Brigadier Hutchinson, Sr.-Major M. Stratton, Mrs. Major L. Hanson and Mrs. Captain I. McNeilly.

A large part of the blessing was received from the fellowship and personal discussion with each other around the meal-tables. These were all partaken in the Temple's lower hall, tastefully decorated for the occasion by Mrs. Lt.-Colonel F. Merrett (R). A huge cake, the donation of a local supermarket, bore the Army crest and words of welcome to the territorial guest.

The Vancouver home leagues co-operated in "hosting" the many out-of-town delegates. Mount Pleasant and Temple leagues provided the two noon-hour luncheons and

each corps group shared in serving duties.

The final afternoon and evening sessions were concentrated on the work of the League of Mercy, when an additional fifty members were in attendance.

An opportunity was afforded the out-of-town leagues to learn something of the excellent working of the Vancouver League, which, under the leadership of Sr.-Major Margaret Stratton and Mrs. C. Gillingham, has made phenomenal advance during the past two years, and now visits in sixty institutions.

The League of Mercy dinner was attended by all delegates, during which the thirteen B.C. South leagues gave a brief report of the year's work. In speaking for Vancouver, Major Stratton particularly mentioned Mrs. G. Bamsey, who regularly visits five institutions and has done so for thirty years—a model of faithfulness. It was noted with regret that Mrs. Brigadier D. Rea, treasurer for the past three years, relinquishes her duties to take up an appointment elsewhere.

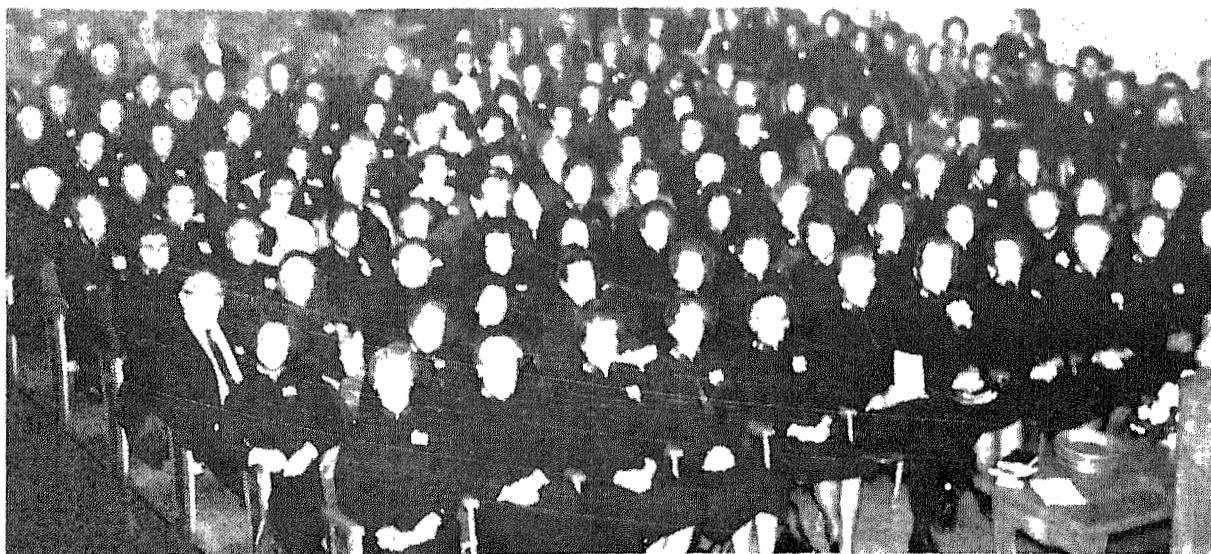
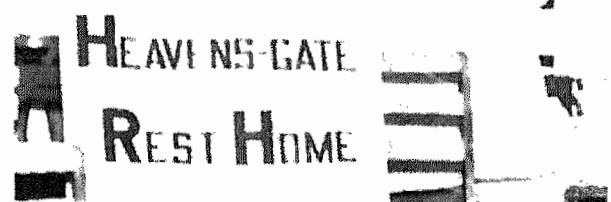
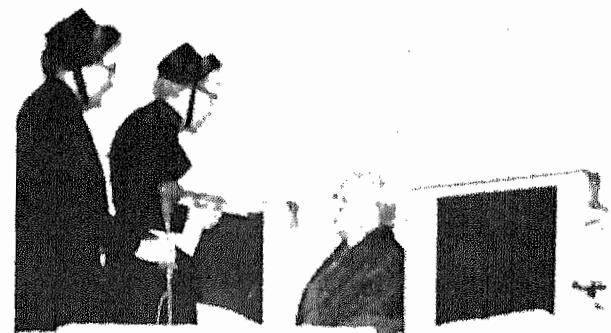
Long service awards were presented by the Territorial President to twenty-five women workers, among whom were "Thirty-years as Home League Secretary" to Mrs. J. Parker of Fernie, B.C. (in absentia) and the "Twenty-five Year Gold Pin" to League of Mercy member, Mrs. Robert Smith of Grandview Corps, Vancouver. Speaking for the corps officers who were invited to be present for the dinner, Captain Ivan McNeilly brought greetings, and gave brief "Pointers for Co-operation."

(Continued on page 13)

WITH WESTERN LEAGUERS



THE WESTMINSTER, B.C., League of Mercy sisters staged a true-to-life tableau demonstrating the type of work carried out by this women's side of Salvation Army activity. It was put on during a united meeting in Vancouver, at which Mrs. Commissioner W. Booth (seen in the left hand picture) was present. The lower photograph gives an idea of the numbers of women who attended the rally. The Divisional League of Mercy Secretary, Mrs. Brigadier L. Pindred and Mrs. Brigadier W. Hawkes may be seen on the platform in the upper left-hand photograph.



HOLINESS EXALTED

THE Field Secretary, Colonel C. Knaap, accompanied by Mrs. Knaap, conducted the Mid-Ontario Division's regional holiness meeting at Peterborough Temple (Major and Mrs. F. Watson). In his Bible message, the Colonel emphasized the need for Christ-controlled thoughts in overcoming the power of the Devil.

Musical support was provided by the Temple Band and Songster Brigade, which presented "Penlam" and "Thou art a mighty Saviour" respectively, and the divisional officers' ensemble also rendered two vocal items.

Others who took part in the meeting were the Divisional Commander, Lt.-Colonel A. Simester, Major F. Lewis, of Oshawa, Captain J. Johnson, of Trenton, Envoy R. Harley, of Port Hope and Envoy Parnell, of Peterborough.—A.W.

I WAS AN ALCOHOLIC

HAVING been for many years an alcoholic, who took every so called "cure" in the hope of straightening out my life, I was finally persuaded by a doctor friend to seek help at the Winnipeg Harbour Light centre—just another institution as I at first conceived it, nevertheless, a fresh experiment with hope, and an endeavour to solve the seemingly insoluble. There I found Christ and salvation.

Amongst all the "cures" I had tried, I had tried religion; for instance, that rich and potent spiritual tonic offered by the Oxford Group movement. That organization had collected its first platoon of devotees under the dynamic leadership of Frank Buchman, and had rapidly spread over the world, where it is still a mighty force under the triumphant banner of Moral Re-armament.

But it did not help me much. I had always been an intellectual sophist, sceptical of any and all supernatural propositions and concepts. I was endowed or damned with a highly-developed power of rationalization, and when a few human inconsistencies failed to vindicate the "absolutely absolute" in some "groupers," this conveniently (since I was craving a drink) convinced me of the futility of seeking victory over alcohol through religious-metaphysics.

New Approach

Similarly, while a shore-drifter, after an illness contracted during service at sea in World War II, I ran across a copy of *The Saturday Evening Post* when recuperating for a few days in the alcoholic ward of the Bellevue Hospital, in New York City. That copy happened to contain Alexander's famous-to-become article on a new approach to alcoholism by a few "reformed" drunks having banded together, and calling their loosely-knit organization "ALCOHOLICS ANONYMOUS." I contacted them and received my first "indoctrination" from the lips of one of the two co-founders, Bill W. himself. I soon discovered that the twelve steps of the new therapy was suspiciously analogous to the absolutes required by the spiritual prescription offered by the Oxford Group Movement.

A Greater Power

The "A.A." also depended at every step of their recovery programme on a "Power greater than themselves" which I could only consider as a question of auto-suggestion and self-deception. Therefore, I made little headway with the "A.A." until I returned to Canada, in Montreal in 1947. Then several of my misconceptions had been cleared up; even my brain had cleared, and I remained sober for over seven months. After that I considered myself cured and went on a glorious binge. I never returned to my good job, but headed to my natural home in the great Canadian West.

I can truthfully state, however, that for twenty years I tried to

fight "John Satan Barleycorn" constantly, and got back to my feet again, although I was knocked down (and sometimes out) every time I fought him. Then, in the fifties, I stuck with the "A.A." sober and contented for seven and a half long years, and earned, through a truly titanic effort, a respected and nearly famous place in society and my profession. I won a beautiful, brilliant and good wife and two most wonderful step-children, wee little fatherless tots whom I came to love more and more.

Then one night, when I was physically and mentally exhausted, I had another drink. After three weeks I had nothing more to show of my life than evidence of a feeble breath on a mirror. But the unselfish love that I still had in my

heart decided that God—who works in such mysterious ways His wonders to perform—was willing to forgive me and to save me once more, provided I did my part. Without hesitation, I stepped repentantly up to the mercy-seat in the Winnipeg Harbour Light, Salvation Army's est-while Citadel, itself reconstructed and salvaged as I had been saved and redeemed. God forgave me! For nearly a year I stayed at the Harbour Light. I really "stopped, looked and listened," and I am now a soldier of the greatest Army in the world. I still make mistakes as I will continue to do until I die; but I intend to press on as I cling to the hand of Christ.

What do you folks think; haven't I something to write about?

Sten Goerwell

BOTH SIDES OF THE BORDER



THE FIRE brigades of both St. Stephen, N.B. and Calais, Maine, have often been serviced at fires by Salvationists from the two centres. In recognition of this the two brigades combined to purchase a 70-gallon electric coffee-urn. The photo shows Captain D. Warnas, of St. Stephen, receiving the urn from Fire Chief J. Tracey (U.S.A.) and Chief E. Eastman, (Canada). Twelve fires were attended during 1962, and coffee and dough-nuts served.

ANSWERS TO QUIZ (See page 6)

1. The Ural mountains are part of the boundary between Europe and Asia and they separate Russia on the west from Siberia and Asian Russia on the East.
2. They are usually found in damp limestone caves—the dripping of water causes calcium carbonate to form long, hanging "columns" from the roof of the cave (stalactites) and "pillars" which rise from the floor of the cave (stalagmites).
3. Wilhelm Konrad von Roentgen in 1895.
4. Jude.
5. Priscilla.
6. Nineveh.
7. Trygve Lie, a Norwegian lawyer and statesman.
8. A small, sharp-toothed animal which fights and kills snakes.

BROKEN BARRIERS

UP and down the land are barriers of one kind or another, erected for the purpose of keeping out those who have no right of admission. The "no admittance" sign is usually prominent for all to see.

Sin bars the way to God, and shuts the gates to fellowship with Christ. Jesus came to deal with sin by the sacrifice of Himself. He came to open a new and living way by which, through His shed blood, all the barriers are broken down.

There need be no barriers between us and God. Jesus lives to intercede for the sinner and is able to save to the uttermost all who come to God by Him. Thus the way is open for the "whosoever will" to come to Christ in faith and repentance. It is wise to come now.

HOME LEAGUE

THE Greenwood Home League held their annual dinner, with Mrs. Lt.-Colonel C. Warrander as special guest. Mrs. Warrander gave an inspiring talk and Mrs. Hillier sang a solo. Nine women were enrolled as members and a renewal service was held.

Mrs. Brigadier Jones conducted the spiritual meeting for the month. Attendances are increasing in this league.—M.H.

NOT FORSAKEN

AFTER reading "A Journalist is Grateful" in a recent number of *The War Cry*, (this article was reprinted in the Canadian *War Cry* on January 12, 1963) I feel I should write and let you know how I came to find Jesus.

In October, 1961, my husband left me and our five children to go away with a woman with whom, unknown to me, he had been associating for a year, posing as a single man. When this blow fell on me I did not want to continue living; I just did not care what happened to me or my children. I wanted to die, and even tried to commit suicide, but my eldest son foiled my attempt. The doctor helped me with drugs, but only half of me was alive. You see, I trusted my husband implicitly and loved him.

Through the magazine *Woman* I was advised to get into touch with The Salvation Army. I had a reply from Lt.-Colonel R. Williams, of the Women's Social Work Headquarters, who in turn advised me to contact the Army at a corps near my home. After the visit of the Captain of this corps I decided to go to the meetings and took my two youngest children with me. There was such a warm welcome there that I found myself

THEY ARE THERE
I DON'T understand the hills or the bounding sea,
Or the laughing mountain rills—how they came to be.
I don't understand the sun or the twinkling star—
How they ever were begun. But I know they are.

So with faith—its mysteries I cannot analyze,
Holding certain verities too deep for my eyes;
But I know this heart of mine rises from despair
Into joy and peace divine, knowing they are there.—John Kendrick Bangs.

SINGING IN THE FIRE

MRS. C. H. Spurgeon, wife of the famous Victorian preacher, was for many years afflicted with illness which at times was acutely distressing. One wintry evening, as the deeper darkness drew on, she lay on her couch, much discouraged, and wondered again why such lingering affliction should be allowed to frustrate the service she would fain have been rendering to the Lord's servants. Suddenly, she heard a clear, musical sound like the thrill of a robin; but no, surely no robin could be singing out there in such wintry darkness. Again the plaintive, melodious notes stole into the room; and then she found to her surprise they came from the fireplace.

The fire was actually letting loose the imprisoned music from the heart of an old oak log which was burning there. The old oak had garnered up that song in the days when all went well with him, when birds twittered merrily on his branches, and the soft sunlight flecked his leaves with gold. But since then, he had grown old and hardened; ring after ring of knotted growth had sealed up the long-forgotten melody, until at last the fierce tongues of the flames consumed his callousness and enabled him to sing his sweetest song even amid self-sacrifice.

"You could call it singing in the fire!" says Mrs. Spurgeon. "If that is the only way to get a song of praise from these apathetic hearts, then let the furnace be heated seven times hotter than before."—J. Sidlow Baxter

CONSCIENTIOUSNESS

AS Josiah Wedgwood used to go here and there in his great pottery manufactory he would carry a little hammer. The vase in which his critical eye detected the slightest crudity in form or finish was at once dashed to pieces. "Only the best is worthy the name of Josiah Wedgwood," he would say.

looking forward to the next Sunday to attend again. Soon my two girls (aged thirteen and nine and a half) and I decided to give our lives to God, and one day we made our way forward to the mercy-seat.

Now fully uniformed, we all take part in Army activities. The girls are in the young people's singing company and timbrel group, and I help with playing the piano and organ when required by the singing company and the senior songsters. We feel that we are serving God as He wishes us to do and we derive happiness and contentment untold. I have no time to worry over personal affairs. One cannot be anything but happy when one is in God's service; all other things now seem trivial.

I still miss my husband and I pray that he will one day return to me, because I have forgiven him, as God has forgiven me. I have faith that it is His will that my husband will one day return.

In the meantime I shall continue to enjoy this new-found happiness in Jesus. Now I want to say "Thank you" to The Salvation Army for bringing me to Jesus, and I shall be grateful always for all it has done for me.—A.R.B.

(*The War Cry*, London)

Daily Meditations

FOR FAMILY AND PRIVATE WORSHIP

SUNDAY—

Luke 13: 31-35. "JERUSALEM, JERUSALEM . . . HOW OFTEN HAVE I LONGED TO GATHER YOUR CHILDREN TO ME." (Rieu). Hard words are sometimes necessary to shatter people, even to startle them, out of their complacent wrongdoing, but the speaker must guard against bad temper and self-pity. Jesus hit out so strongly against evil because He cared so deeply about righteousness. His lament over Jerusalem was another expression of the same motive that denounced Herod.

* * *

MONDAY—

Luke 14: 1-6. "WELL, IS IT RIGHT TO HEAL ON THE SABBATH DAY OR NOT?" (Phillips). Few people have the grace to do good under prying, disapproving eyes; and fewer still to serve others when the only reward is slander and bigotry. They manage it, however, because they are indwelt by the Spirit of Christ and, like Him, love the truth more than they fear the consequences of doing it.

* * *

TUESDAY—

Luke 14: 7-14. "WHEN YOU ARE INVITED, GO AND TAKE YOUR SEAT IN AN INCONSPICUOUS PLACE." (Phillips). This human situation—of a man embarrassed at a wedding reception by being asked to vacate the most distinguished seat into which his self-importance alone had placed him—was used by Jesus to illustrate the wisdom of modesty. The second simple picture of life—of a man considering whom to invite to his party—was used by Jesus to teach the importance of selfless generosity.

* * *

WEDNESDAY—

Luke 14: 15-24. "GO OUT TO THE HIGHWAYS AND HEDGES, AND COMPEL PEOPLE TO COME IN." (R.S.V.) When Jesus talked about compelling people to come in, He was referring to the constraint of love, not the coercion of force. We have possibly heard a speaker who felt so deeply about his subject and presented it with such skill that we felt compelled to listen. Only as we are constrained by the love for Christ shall we really care whether or not our witness is arresting attention and demanding a response.

* * *

THURSDAY—

Luke 14: 25-35. "IF ANY MAN COMES TO ME AND DOES NOT HATE HIS FATHER AND MOTHER AND WIFE AND CHILDREN AND SISTERS, YES, AND HIS OWN LIFE, HE CANNOT BE MY DISCIPLE." (Williams). Jesus said that He must be first in our lives, first to the extent of our "hating" our nearest and dearest. Of course, He did not mean this literally, for loyalty to Him makes a person a better husband or wife, son or daughter, brother or sister. No, Jesus was using such characteristically Eastern language—vivid and unforgettable—to underline that His

NEW HORIZONS IN LIFE

BY JACK BRIMMER, TORONTO

WITH life, a fact that too many people fail to realize is that it improves and continues to improve with every passing day. We don't always see the improvement, because we cling to the past instead of taking each day as a new opportunity, on which to build. From the day we are born, progress is a part of growth, developing into new fields of accomplishment and opportunity. We cannot hang on to yesterday's life, or we would never outgrow the infant stage.

Each phase of life seems complete in itself, but the next one opens up a whole new horizon about which

we have never even thought. For instance, the young, rosy-cheeked man or woman enjoys life in a somewhat adventurous or glorious manner, little realizing that in a few short years he or she will likely be married and take on the responsibility of a home and parenthood. Then the carefree days are only a memory, but the new life unfolds a different type of happiness, far greater than any previously experienced. The work and responsibility involved in this phase, would have been considered undesirable a few years earlier.

The same thing applies, as the

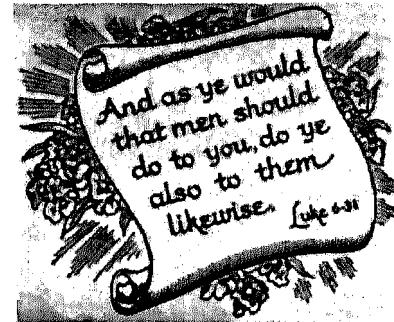
years progress, into grandparenthood and old age. Each stage of life has to be met with the ability and wisdom accumulated over former years. For all the various stages the Word of God gives guidance, comfort and strength. "In all thy ways acknowledge Him and He shall direct thy paths." Again, we can grow in grace and in the knowledge of our Lord Jesus Christ at every stage. So life can be glad and joyous.

Should sickness or infirmity come at an earlier age, one only has to put their life in God's hands and they will be projected into that phase of life for which they are equipped.

Comforting Promises

The New Testament has the strengthening and comforting thoughts we need to find happiness in spite of adversities, for instance—"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love Him," and "In my Father's house are many mansions, if it were not so I would have told you; I go to prepare a place for you; that where I am, there ye may be also. And whither I go, you know, and the way you know," and He said, "I am come that you might have life, and that you might have it more abundantly." "Therefore if any man be in Christ, he is a new creature; old things are passed away, behold all things are become new."

Should anyone have doubt or misgivings as to the progress and improvement of future life, read these words of Jesus—"I am the way, the truth and the life. No man cometh unto the Father but by me." And, "Him that cometh unto me, I will in no wise cast out."



followers must love Him beyond any earthly love.

* * *

FRIDAY—

Luke 15: 1-10. "THERE IS MORE JOY OVER ONE SINNER WHOSE HEART IS CHANGED THAN OVER NINETY-NINE RIGHTEOUS PEOPLE WHO HAVE NO NEED FOR REPENTANCE." (Phillips). The sheep and the coin of these two parables were lost through being out of their rightful relationships to their respective owners. People are lost spiritually, whether they realize it or not, by being out of their rightful relationship to God.

SATURDAY—

Luke 15: 11-24. "WHILE HE WAS STILL A LONG WAY OFF, HIS FATHER SAW HIM." (Williams). Some people have wondered whether it would have been wiser and kinder for the father to have refused his son, realizing that such a boy would doubtless squander the money in riotous living. Yet was not this the only way in which the son could learn that sin is a consuming fire? The judgment of God may have to be experienced before we fully realize the nature of sin and discover, as we have previously noted, that the love of God will neither let us go nor let us off.

titles of mint, and thus and common

DOWN

1. The man who planted a vineyard set one round about it
2. Paul had —— to be reserved unto the hearing of Augustus"
3. The rich man in this place looked up and saw Abraham with Lazarus
4. God asked Jeremiah how he had turned into such a plant in a strange vine
5. We must render to all theirs
6. Priestly garment
7. A publican who followed our Lord
8. A curse was put upon this Mount
9. The Psalmist lamented that he dwelt in those of Kedor
10. A lion is greedy of his
11. "When thou art come in unto the land . . . and —— it"
12. People who spoke lies in hypocrisy, had their conscience seared with a hot iron
13. "The lord —— me according to my righteousness"
14. Scribes and Pharisees paid
15. —— the priest's office before God"
16. They worked with the merchants to repair the sheep gate
17. You'll find part of a church in a state of collapse!
18. Sit ye ——, while I shall pray'
19. An excuse is in an apple a day!
20. A deaf one stops her ear
21. Ruth wished to this ears of corn in the field
22. Christ obtained eternal this for us
23. Mary went into the hill country with this
24. No such beast would go on the ground where the redeemed walk
25. It is as this to a fool to do mischief
26. They were stoned, they were —— asunder"
27. "And ye shall eat neither bread . . . nor green ——"
28. The subject of a famous parable

REFERENCES ACROSS

1. Mark 12, 8. Acts 25, 9. Luke 16, 10. Jer. 2, 13. Rom. 13, 14. 1 Sam. 14, 17. Luke 5, 18. Deut. 11, 19. Ps. 120, 21. Ps. 17, 22. Deut. 26, 26. 1 Tim. 4, 27. Ps. 18, 28. Matt. 23.

DOWN

2. Luke 1, 3. Neh. 3, 5. Mark 14, 7. Ps. 58, 11. Ruth 2, 12. Heb. 9, 15. Luke 1, 16. Is. 35, 20. Pro. 10, 23. Heb. 11, 24. Lev. 23, 25. Luke 8.

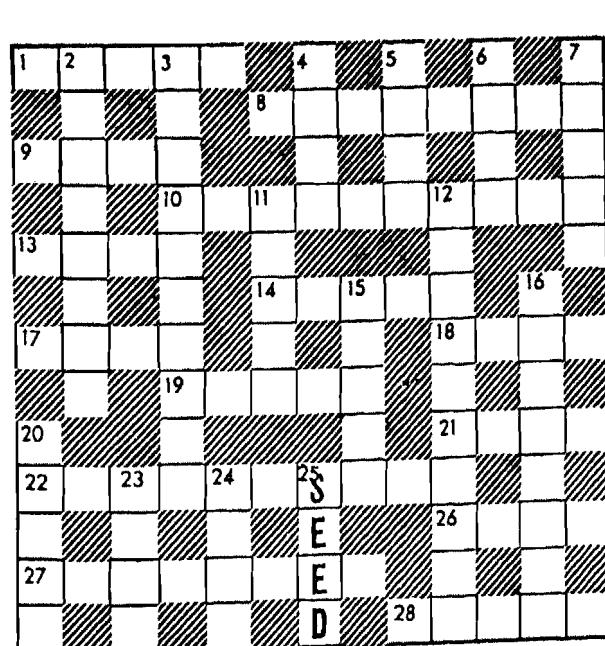
SOLUTION TO LAST WEEK'S PUZZLE

ACROSS

1. SCRIP. 5. FILLY 6. IDEAL 9. EMILE
10. ABIDE 11. PRECEPT 13. TREAD 15. SCRAPE 17. DREAMS 19. ASHES 21. PROVIDE 25. GRAVE 26. FOILAR 27. SYRIA
28. RITES 29. HASTY

DOWN

1. SLEEP 2. RAISE 3. PIECE 4. DEBATE
5. FLATTER 6. TRIBE 7. YIELD 12. ROCKS
14. ARMED 16. POSSESS 18. SPEARS 19. ANGER 20. HEART 22. ORPHEUS 23. ISLES
24. EARLY



Official Gazette

APPOINTMENTS—

Captain Lillian Jewer, St. Catharines
Lieutenants Joseph Leucks, Petrolia;
Reginald Fell, Hespeler

A. Wycliffe Booth

Territorial Commander

Coming Events

Commissioner and Mrs. W. Booth

Thompson City: Sat-Sun Mar 2-3
Winnipeg: Mon-Tues Mar 4-5 (Divisional Councils)
Regina: Wed-Thurs Mar 6-7
Sault Ste. Marie: Sat-Sun Mar 16-17
Hamilton: Wed-Thurs Mar 20-21 (Divisional Councils)
House of Concord: Wed Mar 27
Regina: Sat-Sun Mar 30-31 (Youth Councils)

Colonel and Mrs. H. Wallace

Toronto: Sat-Sun Mar 2-3 (Youth Councils)
Alberta Division: Wed-Thurs Mar 6-7
*Vancouver Harbour Light: Fri Mar 8
*Vancouver: Sat-Sun Mar 9-10 (Youth Councils)
*Vancouver: Mon-Thurs Mar 11-14 (Officers' Renewal)
Danforth: Sat Mar 16
Hamilton: Sun Mar 24 (Youth Councils)
East Toronto: Fri Mar 29 (United Holiness Meeting)
*Mrs. Wallace will not accompany

Commissioner and Mrs. W. Dray (R)

North Toronto: Sun Mar 17

Colonel and Mrs. C. Knaap

Welland: Thurs Mar 14
Belleville: Sat-Sun Mar 23-24
Sydney: Sat-Sun Mar 30-31
Whitney Pier: Mon Apr 1
Cape Breton: Tues Apr 2

Lt.-Colonel and Mrs. A. Dixon: Saskatchewan, Tues-Sun Mar 5-10

Colonel H. Janes: East Toronto, Fri Mar 8

Colonel W. Rich: Chatham, Sat-Sun Mar 2-3; Moncton, Sat-Sun Mar 23-24

Colonel R. Watt: Barton Street, Thurs Mar 28

Lt.-Colonel E. Burnell: Scarborough, Mon Mar 4; Fairbank, Tues Mar 5; Riverdale, Tues Mar 26

Lt.-Colonel L. Bursey: Winnipeg, Sun-Tues Mar 3-5; Regina, Tues-Wed Mar 5-6; Saskatoon, Thurs-Fri Mar 7-8; Vancouver, Sat-Fri Mar 9-15

Lt.-Colonel E. Fitch: Whitby, Thurs Mar 28

Lt.-Colonel M. Flannigan: Saskatoon, Sat-Sun Mar 16-17; Swift Current, Tues Mar 19; Moose Jaw, Wed Mar 20; Regina, Thurs Mar 21; Edmonton, Sat-Man Mar 23-25; Wetaskiwin, Tues Mar 26; Three Hills, Wed Mar 27; Calgary, Fri Mar 29

Lt.-Colonel T. Gabrielson (U.S.A.): London South, Thurs Mar 28

Lt.-Colonel F. Moulton: Brantford, Thurs Mar 7; Chatham, Sat-Sun Mar 9-10; London South, Thurs Mar 21; EarlsCourt, Sun Mar 24

Lt.-Colonel W. Rossi: Paris, Sat-Sun Mar 2-3; London South, Thurs Mar 7; Niagara Falls, Sun Mar 10; St. Catharines, Wed Mar 13; Welland, Thurs Mar 14; Simcoe, Sun Mar 17; Vineland, Tues-Thurs Mar 19-21; St. Catharines, Wed Mar 20; Hamilton, Sat-Sun Mar 23-24; Barton Street, Thurs Mar 28

Lt.-Colonel H. Wood: Toronto Harbour Light, Sun Mar 17 (a.m.)

Brigadier A. Brown: Toronto, Sat-Sun Mar 2-3; Calgary, Sat-Sun Mar 9-10; Winnipeg, Fri-Tues Mar 15-19

Brigadier L. Pindred: Trail, Sat-Sun Mar 23-24

Major K. Rawlins: London Citadel, Sat-Sun Mar 16-17; Ottawa, Sun-Man Mar 24-25; Riverdale, Sat-Sun Mar 30-31; Saint John, Tues Apr 2

The corps at Thompson, Manitoba, is anxious to form a band, and would be glad to buy used instruments in playing condition. Write Captain A. King, Box 282, Thompson, Man.

Missing Persons

The Salvation Army will assist in the search for missing relatives. Please read the list below, and if you know the present address of any person listed, or any information which will be helpful in continuing the search, kindly contact the Men's Social Service Secretary, 20 Albert Street, Toronto; marking your envelope "Inquiry."

AINSLIE, Richard Duncan. Aged 17. 6' tall, weight 155 lbs., dark hair. Left home in Edmonton, Alta., Oct. 1962. Parents anxious. Uncle inquiring. 17-896

BOWERS, Mrs. Flora. Age about 70. Born in S. Battleford, Sask. Widow of Robert Bowers. Has sons Charles, Robert, Henry and Howard Bowers. Last heard from about 20 years ago from New Westminster B.C. Brother wishes to locate. 17-899

CRAWLEY, Alexander. Born March 10/1910 at Holyrood. Son of Cornelius and Elizabeth Crawley. Single. Painter and decorator. Last heard from in 1952 from Toronto. Sister inquiring. 17-897

GLANVILLE, Wilfred. Born July 5/1921 in Sunderland, England. 5'8", brown hair, cleft in chin. Male nurse. Came to Canada from Australia 5 years ago. Relative inquiring. 17-885

GUIRARD, Mr. Marek. Age 31. Son of Jan and Jadwiga Guirard. Sailor. Last heard from in June 1958, address SS Golden Hind, Prescott, Ontario. Aunt inquiring. 17-866

IHANAINEN, Mirjami, née Lakka. Born May 1/1920 in Finland. Husband Wilho Ihanainen. Children Kirsti and Elisabet. Last heard from 3 years ago from Kormak, Ont. Sister wishes to locate. 17-886

JENSEN, Otto Viktor Neerup. Born March 7/1887 in Denmark. Farmer or merchant. Last heard from in 1926 from Edmonton, Alta. Son inquiring. 17-898

KNUTSON or MOSS, Mr. Klaus. Born April 24/1893 in Norway. Came to Canada in 1910. Has worked at Banff and Oyen, Alta. Required in connection with inheritance. 17-772

MAKING YOUR WILL?

SINCE the year 1865 The Salvation Army has demonstrated its effectiveness in dealing with human problems, distress and maladjustments, through its varied and highly-organized network of character-building activities.

The Salvation Army is legally competent to accept bequests. Upon request, information or advice will be furnished by:

Commissioner W. Wycliffe Booth,
Territorial Commander,
20 Albert Street, Toronto 1,
Ontario, Canada.

Copies of the balance sheet may be obtained by sending a stamped, self-addressed envelope.

MOORE, Herbert John. Born April 30/1936 at St. John's, Newfoundland. Son of Thomas and Evelyn Moore. Last heard from in Sept. 1962 in Toronto. Relative inquiring. 17-900

MCCULLOUGH, David. Age about 48. Has worked at Silverwoods Dairy and S. McCord and Co., Toronto. Last heard from about 14 years ago in Toronto. Sister inquiring. 17-884

MACDONALD, Francis Roy. Born Feb 4/1939. Son of John Stanley and Elizabeth MacDonald. Brothers Ian and Paul, sister Amanda. Came to Canada April 1962. Believed to be in Montreal. Relative inquiring. 17-881

McDOUGALL, Andrew. Born Nov 17/1920 at Paisley, Scotland. Married. Came to Canada 10 years ago. Was cinema manager in Hamilton, Ont. Sister inquiring. 17-891

MCMURRAY, Duncan Rusk. Age about 70. Farmer. Deceased wife Madge. Also daughter Eva, aged about 50. Last heard of 20 years ago at Didsbury, Alta. Niece inquiring. 17-887

NIEMINEN, Vaino Einari. Born Sept 26/1892 in Jämsä, Finland. Parents Kalle and Hilma Nieminen. Miner. Came to Canada in 1913. Last heard from 20 years ago. Sister wishes to locate. 17-892

SHARPLES, Herbert Gladstone. Born at Molone, New York about 1888. Was in Cuba in 1942, later in Australia. Has also lived in U.S.A. Visited Thorold, Ont. in 1939. Has been a circus performer. Brother anxious to locate. 17-889

STREIT, Paul. Born Dec 7/1928 Korosten. Came to Canada from Germany in Aug 1952 on the "Beaverbrae". Mrs. Kaschke inquiring. 17-841

THIEREN, Mrs. Violet Blanche. Age 41. Husband Armond Thieren. Was formerly Mrs. Donald Anthony. Last heard from 2 years ago from Montreal, thought to have moved to New Brunswick. Father ill. Parents anxious. 17-223

BOOKS WORTH READING

ON THE SPIRITUAL LIFE

"All Things New"	\$.55
"The Art of Prayer"	.05
"Call To Holiness"—hard cover	1.00
"Call To Holiness"—paper cover	.75
"The Faith of a Salvationist"	.25
"Heart Talks On Holiness"—hard cover	.90
"Heart Talks On Holiness"—paper cover	.50
"We Believe"	.50
"Words From The Word"	.75

BIOGRAPHIES

"They Blazed the Trail"	\$ 1.60
"William Booth"	.55
"Clara Case" (Nurani)	.35
"Mildred Duff"	1.10
"Father of Salvation Army Music"	.45
"He Heard From God"	1.25
"Marianne Pawson" (The Zulu Queen)	.30
"Son Of The South"	.35
"Triumph of Faith"	1.00

BOOKLETS

Each \$.15, 7 for \$ 1.00	Each \$.10, 12 for \$ 1.00
"The Bible In Our Work"	"Pierrot On Wings"
"Costly Conversions"	"Knight Errant's Crusade"
"Goodly Pearls"	"Wise Man of The East"
"This One Thing I Do"	"Fighting Mac"
"Triumphs Of The Cross in Travancore"	"Midnight Parade"
"Triumph and Tribulation"	"Unholy Joe"
"Capturing Crims for Christ"	"Down In Demerara"
"Korea For Christ"	"She Avenged Her Father"
"Voices of Nature"	"A Scot in Zululand"
"Two Oceans"	"I Can't—But I Must"
	"The One-Legged Prophet"

The Salvation Army Trade Hdqrs., 259 Victoria Street, Toronto 2, Ont.

THE CHIEF SECRETARY'S COMMENTS

NEWSY ITEMS FROM ACROSS THE TERRITORY

Gathered By Colonel H. G. Wallace

THIS WEEK'S COMMENT—If our names described our natures, what would the people who knew us best call us? Whatever the answer, we should seek to be worthy of one name we bear—the name of Christian—for this will mean the nature of Christ Himself will be seen in us.

* * *

THE TERRITORIAL COMMANDER and Mrs. W. Booth attended this week the meeting of the Social Planning Council of Metropolitan Toronto, following the annual dinner of this council. The Commissioner gave the invocation at the dinner.

* * *

GHANA IS APPRECIATIVE—It was good to hear from Lt.-Colonel W. Fleming, the Territorial Commander for Ghana, that the five cases of sports equipment and books have arrived safely in Ghana, and the Colonel describes the eagerness with which Major Keppin, the youth officer, and some of the Africans opened the cases. He has sent some photographs which will be appearing soon in THE WAR CRY. The Colonel writes: "The equipment far exceeds anything that we had ever imagined, and we are grateful to you." Brigadier A. Brown, the Territorial Youth Secretary, will be pleased to receive other gifts of books to aid our missionary work.

A GRAND TESTIMONY—Brother Erik Leidzen, recently promoted to Glory, from New York, was a musical giant, but his love for his Lord was something big too. He recently testified: "When I was quite young, an outspoken person read me the riot act about what Christ taught and said. So, I went straight home, got out the Bible and read the four Gospels through in one sitting. I became absorbed in the Master, and have been ever since."

* * *

WORK AMONGST THE TROOPS IN GERMANY—Lt.-Colonel O. Welbourn, the Secretary of our War Services Department, has just returned from an inspection visit of our Salvation Army work amongst the Canadian Forces in Germany. A special "at home" was held at the new premises at Hemer which were occupied just before Christmas.

* * *

NATIONAL COUNCIL OF WOMEN—Mrs. Colonel R. Watt, the Chairman of the Social Welfare of the National Council of Women, has recently attended the executive meeting in Ottawa. Mrs. Watt submitted the Salvation Army report on behalf of Mrs. Commissioner Booth.

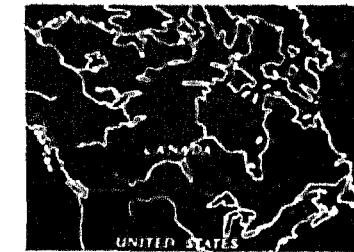
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HEALTH SUNDAY—The Health League of Canada, in co-operation with departments

of health and education, is sponsoring National Health Week, and is asking the various denominational groups to support the idea of a Health Sunday. This has been planned for March 31st. The Commissioner has given his blessing to the idea, and no doubt it will be observed in the corps throughout the territory where possible.

* * *

PROMOTION TO GLORY—of an Australian officer known to many in Canada is reported in the passing of Colonel Frederick Saunders. In the years 1927-1932 Colonel and Mrs. Saunders were stationed



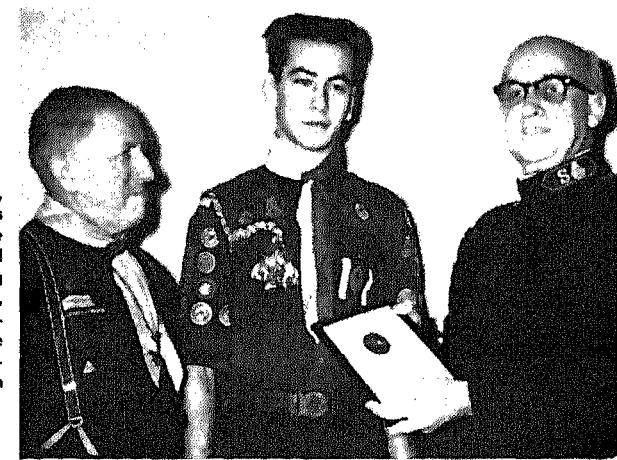
in Toronto where the Colonel was the Training Principal. Back in the early 1920's the Colonel was the Training Principal for New Zealand during the days when my wife and I were cadets. He was a wonderful man of God and an outstanding principal.

* * *

THIS WEEK'S PRAYER—"Heavenly Father, in and through the name, the name that is above every name, I would ask Thee today that Thou wilt make me worthy of the name I bear, the name of a Christian. So help me Lord, Amen."

ESSEX SCOUT

HONOURED



THE CHIEF SECRETARY, Colonel H. Wallace, is seen presenting the General's Scout award to David Slose during his recent visit to Essex, Ont. Scoutmaster D. Wilson, who is also the young people's sergeant-major looks on with satisfaction.

WITH PACIFIC LEAGUERS

(Continued from page 9)

A crowd that almost filled the main section of the Temple attended the "grand Finale"—the third Annual League of Mercy Rally and Programme. Addressed briefly by MRS. COMMISSIONER BOOTH, the programme was then presided over by the Divisional Commander, Brigadier Leslie Pindred, who took the opportunity to express appreciation to all home league and league of mercy members, and to those who had co-operated in the success of the Conference—"a First" for this Division. The programme was of high order; providing excellent musical items were the Temple Band (Bandmaster C. Gillingham) Trombone solo by Bandsman Ronald Knight and the Mount Pleasant Songster Brigade (Songster Leader D. Morrison). Readings were given by Mrs. Robert Middleton, Sr., the first Vancouver League of Mercy Secretary, and by Songster Paula Pindred. A portion of the Temple platform was arranged to represent a small Hospital Ward, on which setting true League of Mercy experiences were portrayed by Chilliwack League (Secretary Mrs. N. Jennings), New Westminster League (Secretary Mrs. Ida Raffle), and finally a beautiful presentation under the direction of Mrs. Brigadier Wm. Lewis, depicting an incident of her work as Chaplain of Grace Hospital, when a young patient and her husband claimed the gift of salvation.

A capsule-report of the Divisional Total-League of Mercy Work was given in a novel way by Captain Elva Jolly assisted by two tiny "members"—the Bowron children of Grandview. A period of fellowship was held downstairs afterwards when the departing delegates were bidden "Godspeed." The South Vancouver Home League provided "Coffee and Doughnuts" for everyone. An interesting feature of the Conference was the Sale of Work which helped to defray Conference expenses.—G.E.

BLESSED "DAY WITH GOD"

THE Staff Secretary, Lt.-Colonel A. Dixon, led on at Mount Dennis Corps (Major and Mrs. T. Bell) for a "Day with God." Commencing with knee-drill at 7 a.m. meetings were conducted throughout the day. An "infighting clinic" featured panelists Mrs. T. Bell, Corps Sergeant-Major C. Howell, and Band Sergeant P. Paddle and Young People's Treasurer H. Keech. Mrs. Dixon, gave a devotional message at the band and songster spiritual meeting. The women's group (Sister Mrs. L. Teeple) conducted an "hour of power."

The Colonel led the holiness meeting, when a seeker was registered at the conclusion of his Bible message. A "fellowship hour" was led by Home League Secretary Mrs. A. Green, then the Colonel gave a challenging message to the youth workers who met in council. The company meeting under the leadership of Young People's Sergeant-Major C. Gillard was followed by a "Hosannah service," an "hour of power" conducted by the men's prayer group (Record Sergeant W. Junkins) and young people's salvation meeting (Company Guard Mrs. J. Waterton). Nine seekers surrendered during the prayer meeting

and covenant service, following the salvation meeting, in which Bandsman and Mrs. J. Waterton sang a duet, "Burdens are lifted at Calvary."

SHARE THE EDITOR'S MAIL

"THEY BLAZED THE TRAIL"

READING the book *THEY BLAZED THE TRAIL I*, as a young man, was extremely blessed and encouraged to go on to greater things. The accounts of godly men and women are worthy of continual gratitude to God. May He make the "trail" grow from day to day, and from century to century, so that it may reach to all communities and nations, and, most of all, bring salvation to many.

My continuing prayer is that many will come to read this account of the working of God, and will be set on fire to blaze a brighter trail in our present day for Christ.—Frederick Heintzman, Winnipeg

* * *

The book *THEY BLAZED THE TRAIL* certainly stimulates thought, and brings to my mind many memories. I notice I am mentioned twice in the book, once when I was with the Red Crusaders, with "Miss Eva" (Commandant Evangeline Booth) and once at the funeral of Colonel Jack Addie. My main task with Miss Eva's party was carrying her harp—not an easy task, I assure you!

Walter Peacock, Colonel (R)

A Christian should be dressed in such a manner as to commend the Master, and not follow the fashions of the world. But there is a deeper teaching than this. A Christian should be careful to be clothed with humility, kindness, meekness, long-suffering. Paul said: "Be not conformed to this world."

You will be glad to know that, while out in two divisional centres, recently I heard and saw something of the book. It is on the move! In fact, I gave out one or two at a prize-giving, and thought it was a good idea for older teen-agers to receive it as an award.

W. Gibson, Brigadier

* * *

I congratulate you on the book, for we know too little of the lives of those who blazed the trail for the great Army we have in Canada today.—J. Nelson, Lt.-Colonel.

Captain and Mrs. Donald Dean, of Windsor, Ont., wish to express their thanks to all who sent messages of sympathy and assurances of prayer in the passing of their little son.

* * *

In a letter in which he thanks *The War Cry* for the report of the "John Ellwood Benefit Night," which took place in Toronto's Eaton Auditorium in January, Brother F. Fisher, of North Toronto (who, with Mr. W. Snowden organized the affair) said that the total amount raised was \$7,825.27.

The caption under a picture in a recent issue showing Brigadier G. Barfoot being interviewed on TV took place in Edmonton, and not Regina, as stated.



DIALING YOUTH-1963

A FRIENDLY CALL FROM "YEOMAN"

THE REVEALING FOOTLIGHTS

HELLO again, Yeoman here. It has been said that the golden age of sermon preaching has gone, and I am inclined to agree. Modern communications have reached levels that leave the merely spoken word lagging behind. In the Army, of course, the band and songster brigade are valuable aids in proclaiming the good news. But if one form of art, music, is used, why not another? So I ask, why has the drama not been used more extensively by the Church? Perhaps it is this generation which should bring this ancient form of worship back into vogue?

I would say, Yeoman, that it is more a matter of lack of time for preparation than of a disinclination towards it.

But a well-organized drama group, rehearsing no more than once a week, could, I feel, produce short items in Sunday meetings, say, once a month; and perhaps, two or three full length plays during a year.

The idea appeals to me, Yeoman, but I am tempted to query just how many, in the average corps, could be found with an aptitude for drama?

More than you would think, I believe. There are many who are very slow to speak in public but are not afraid to do so when being someone other than themselves! And

drama can involve so many—dress-makers, carpenters, electricians, painters—people who might be on the "fringe" of the corps because they are not musicians.

What about the availability of suitable scripts?

It might surprise you just how easily an illustration used in a sermon can be changed into a short, dramatic item. And portions of new Bible translations are practically scripts in themselves. Perhaps, one day, the Army will have territorial drama departments to provide scenarios and plays!

You would also have to combat the high technical standards of television drama which people have become accustomed to. I wonder if people would move from their arm chairs to see something of inferior quality?

We have to remember that it is more than technical brilliance which counts. As in music, the sincerity of the player and the depth of the message, counts for much. And these elements, added to the framework of a visual parable, which basically drama is, will attract people. The footlights can reveal much more than the actors, but to those who watch, a picture of themselves and of God's eternal truth concerning them. I'll be calling again. Until then, look up and look after yourself.

WEST COAST YOUTH RESPOND

THE first session of junior youth councils for the British Columbia South Division at Grandview Citadel were led by the Divisional Youth Secretary and Mrs. Major L. Knight, assisted by young people's sergeant-majors from Vancouver. The speaker for both sessions was Captain G. Wilder, of Kitsilano.

Vigorous chorus singing led by Young People's Sergeant-Major V. Wieler, of Mount Pleasant Corps, began each session. In the afternoon, Major Knight read a corps roll call and Grandview youth presented the Army crest in an enlightening illustrated item. Another highlight was an excellent piano forte solo, "Sonatina," by Nancy Robertson, of North Burnaby, in which she revealed a fine mastery of technique seldom seen in a young pianist.

Papers were presented by Colleen Treen, of Vancouver Temple, and

Corps Cadet Frances Steele, of Mount Pleasant, and a brain-teasing quiz was led by Young People's Sergeant-Major B. Newton, of South Vancouver.

A youth band, under the direction of Bandsman G. Fitch, of Vancouver Temple, and Marlene Chadwick, who sang "Saviour, while my heart is tender," preceded Captain Wilder's message of Christ as life's Helmsman, in which visual aids were used to good effect.

In the evening session, Nancy Robertson presented another piano forte solo, "A Shepherd Song", the united singing companies sang "Keep that Smile" and a "sword drill" was conducted by Lieutenant N. Linfield, of Marpole.

After a vocal solo, "A Child's Prayer," by Marlene Chadwick, Captain Wilder spoke of the need of love slaves for Christ, and during the prayer meeting that followed, more than thirty young people knelt in response at the mercy-seat.

Between sessions, the young people enjoyed a meal and a film.

"WHAT SEEK YE?"

WHAT seek ye in your quest?
Why not the best, and nothing but the best?
For only what is good and true
Will bring true happiness to you.

What seek ye? Things of time?
Or things sublime beyond the reach of time?

"Whosoever things are pure"
These, and only these, endure.

What seek ye? Faith and love?
We must needs love the things that are above;
For death has lost its power to kill
Those who choose to do God's will.

What seek ye? Grace and truth?
To such in truth belong perpetual youth;
For things inherently alive,
These, and only these, survive.

What seek ye, little flock?
Not empty talk, but just the grace to walk
With the Saviour day by day
In the straight and narrow way.

What seek ye? Christ our King!
We seek a PERSON—not a thing!
And, having Christ, we now possess
His Kingdom, and His righteousness.

—James Gray, Toronto

Do not dream your experiences, experience your dreams. One reality is worth a thousand dreams.

A TIDE OF HAPPINESS

The Territorial

WEATHER conditions and plane difficulties conspired to take the "edge" off the beginning of youth councils weekend in Bermuda. But "the band played on", and while Mrs. Brigadier Watt and Captain B. Robertson welcomed the eager launching meeting congregation, the Divisional Commander, Brigadier C. Watt, waited at the airport for the eight-hour-late Vanguard plane to bring the councils' leader, the Territorial Youth Secretary, Brigadier A. Brown.

Excitement mounted as the message that the plane had made a safe landing was relayed to the meeting, and it was to the strains of Cedar Hill's Band selection, "I'll Stand for Christ," that the two Brigadiers eventually made their impressive entry. Nobody could quite recall being engulfed in such a tide of happiness that swept over the meeting, and a wonderful series of youth council sessions were off to a stirring start.

Delightful Occasion

Sunday morning saw some sixty corps cadets on hand for a special breakfast meeting and there was rejoicing as the contingent from Cedar Hill, the youngest corps on the island, filed in twenty-one strong and all in corps cadet uniform! It was a delightful occasion as the home league secretary of the Hamilton Corps and helpers fried ham and eggs for the happy, hungry multitude.

The Masonic Hall on Reid Street proved an ideal location for the council sessions, and a pleasing backdrop emphasized the theme around which Brigadier Brown's messages were centred, "Holding forth the Word of Life."

Throughout the day, the participation of young people, workers and a musical ensemble, led by Young People's Bandleader W. Hayward, of Hamilton, was inspiringly helpful. Well-constructed papers on various aspects of "The Word of Life", were

Youth Secretary Leads Bermuda's Councils

also given by Guide Captain N. Wilson, Corps Cadets J. Esdale and A. Wilson.

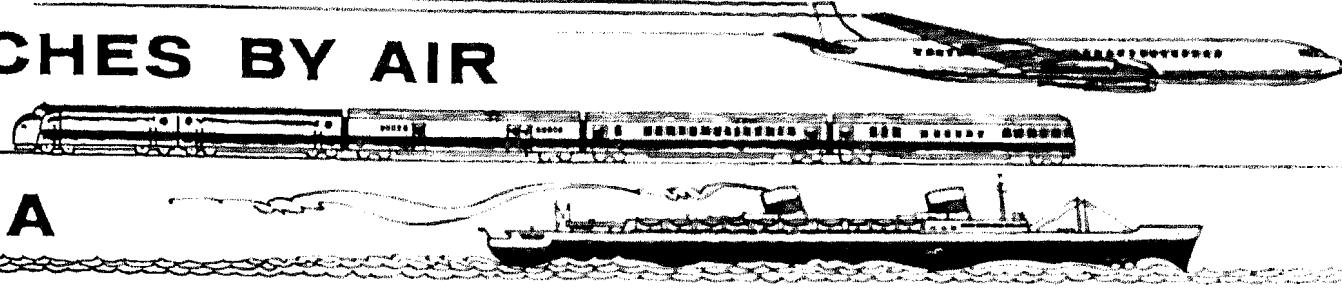
Scripture, with additional comments, by Brigadier Watt, Captain E. Pavey and Brother B. Simmons provided thought-provocative material and individual and group musical contributions were in helpful keeping with the messages. A "Sword drill", wholeheartedly entered into by the participants, made an interesting item of contrast.

Brigadier Brown, in his Bible message, exhorted the delegates to be living epistles that could be read

GATHERED ON THE STEPS of the Masonic Hall, Hamilton, Bermuda, are some of the young people who enjoyed the council sessions led by the Territorial Youth Secretary, Brigadier A. Brown (see report). The Brigadier is seen left of the front row, with the Divisional Commander and Mrs. Brigadier C. Watt, and Brigadier L. Fowler to his left.



DESPATCHES BY AIR LAND AND SEA



The Territorial Youth Secretary, Brigadier A. Brown, supported by the Divisional Youth Secretary and Mrs. Major B. Acton, led young people's annual weekend meetings at Trenton, Ont., (Captain and Mrs. J. Johnson). On the Saturday, a festival was presented by the young people's band from Belleville, the Brigadier's home corps, and included cornet solos by Ken Acton and Gordon Fudge, a bass solo by Don Fudge and a vocal solo by Bandsman Hatfield.

On the Sunday afternoon, awards were presented by the Brigadier, and items were rendered by the corps cadet and timbrel brigades, the young people's singing company, and company meeting children. In the salvation meeting, the corps officers sang a duet and several persons, young and old, knelt at the mercy-seat.—B.H.

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A "Newfoundland weekend" was held at Lippincott, Toronto (Captain and Mrs. C. Bradley) and the meetings were conducted by the Publicity and Special Efforts Secretary and Mrs. Lt.-Colonel F. Moulton. On the Saturday, a musical programme was presided over by the Colonel and featured items by the Greenwood, Toronto, Band and the McAllister sisters from Ridgetown, Ont.

On the Sunday, the McAllisters were joined by Brother and Sister Mrs. Eason, of North Toronto, in presenting musical items which, in

UNITED FOR SERVICE



THE marriage service of Sister Janet Drew and Brother Robert Oldale was conducted by the Commanding Officer, Captain J. Wood, at Halifax North, N.S.

The bridesmaid was Miss Ruth Giles. Mr. D. McLean, who presided over the reception, was best man. Mr. G. Kirby and Mr. G. Giles were the ushers and the flower girl was Cathy Dewling. Vocal soloist was Mrs. B. Gray, who rendered "A Wedding Prayer," and Miss Y. Gerow officiated at the piano.

The bridegroom, who is with the Royal Canadian Navy, and the bride, have only recently been sworn-in as soldiers and wore full Army uniform for the first time at their wedding.

LEAVE IT TO HIM

"YOU may move the hands of a clock to suit you, but you do not change the time; you may hurry the unfolding of God's will, but you harm and do not help His work. You can open a rosebud, but you spoil the flower. Leave all to Him. 'Thy will, not mine,' is the best way.

S. Merritt

SURRENDER MADE THE FOLLOWING DAY

In addition to Lt.-Colonel Moulton's Bible message, made for a day of spiritual profit.

Captain B. Voysey and five women cadets from the Toronto Training College led meetings at North Bay, Ont., (Captain and Mrs. E. Amos). A "sunshine hour" for children and a youth rally were held on the Saturday and cadets braved cold weather to invite and bring young people to these meetings.

Cadet E. Raine led the holiness meeting, in which Cadet A. LaRose presented a talk, illustrated by chalk drawing, and Cadet C. Routly gave the Bible message. In the salvation meeting, conducted by Cadet A. Cairns, Cadet S. Howells gave the Bible address and one seeker was registered. The following day, a woman who had been under conviction during the previous evening's meeting, surrendered her life to Christ after many years of backsliding.—R.S.

ACTIVE "OBSERVERS" AT BYNG AVENUE

THE advent of fourteen enthusiastic young men to a district can create quite a stir, and this was the result when a brigade of cadets specialised at Byng Avenue, Toronto, Corps. This corps is not normally a training corps, but the cadets were appointed there, accompanied by a training officer, Captain E. McInnes, as observers. They were fairly active observers, taking part in two open-air meetings, holding a "raid" on a pool-room and a drug-store in the afternoon, and all being heard in the indoor meetings. Brigadier J. Habkirk, was also present in the morning.

Leaders for the day at Byng Avenue (Captain and Mrs. C. Stanley) were Lt.-Colonel and Mrs. H. Wood, and the Colonel not only used the cadets and their officers, but called on two Harbour Light converts to speak. Brother J. Bos, a construction engineer, told how, while he had not descended to skid-row conditions, yet he had known the power of alcohol, and it was by the help of Harbour Light officers—and his friend, J. Clare, who also spoke—that he was enabled to gain the victory. Mr. Clare also told of his victory over strong drink.

At night, after another open-air service, including contacting people in their homes and delivering War Crys, the cadets and comrades again gathered at the hall, where a hearty salvation meeting was enjoyed. Captain McInnes led the testimony period, when fully twenty persons told of God's dealings with them. Among those who testified were young girls who spoke of their desire to become officers. Brother Clare gave an excellent Bible message, basing his thoughts on five lessons that God had taught Nebuchadanezzar. Conviction was present during the prayer meeting, and, although no one surrendered, the comrades are continuing to pray for those who were influenced.

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At Spring Street, Sault Ste. Marie, Ont. (Captain and Mrs. D. Randall), meetings were led by the Divisional

At Kamloops, B.C., Lieutenant A. Halsey, Lieutenant I. Davis, the Divisional Commander, Brigadier L. Pindred, conducted forty-eighth anniversary meetings. A soldiers' supper was held on the Saturday followed by a meeting during which the film "This above all" was shown. During the inspirational meetings on the Sunday, two persons knelt at the mercy-seat, one of whom claimed salvation.

At Exploits, Nfld. (Captain M. Brace), three junior soldiers have been enrolled, and a backsider for several years has returned to God.

The Divisional Youth Secretary and Mrs. Major W. Davies were visitors at Barton Street, Hamilton, Ont., (Major and Mrs. T. Smith) and eight persons knelt in re-dedication at the mercy-seat. In the company meeting, film slides of missionary work in Africa were shown and a tape recorded commentary played.—R.S.

OKANAGAN CORPS UNITE

The first of a series of regional holiness meetings for Okanagan Valley corps was held at Vernon, B.C., (Captain and Mrs. I. Carmichael) during which Mrs. Captain B. Dumerton, of Kelowna, rendered a vocal solo, and Lieutenant A. Halsey, of Kamloops, gave the Bible message. Captain Carmichael, Lieutenant and Mrs. E. Robinson, of Pentiction, and Lieutenant I. Davis, of Kamloops, also took part.

Earlier in the day, an open-air meeting and an officers' fellowship gathering were held.

BRIGADES EXCHANGE VISITS

On Corps Cadet Sunday, the Oakville Brigade, accompanied by Mrs. Lieutenant C. Williams, Guardian Mrs. S. Jensen, and Sisters Mrs. P. Brown and Mrs. Taylor, travelled to Fairbank, Toronto (Captain and Mrs. B. Marshall) to lead the holiness meeting, during which Mrs. Williams gave the Bible message and much spiritual benefit was derived.

The home corps brigade united with the visitors for a lunch meeting and later visited Oakville, Ont., (Lieutenant and Mrs. C. Williams) for the salvation meeting. Mrs. Captain Marshall, Guardian Mrs. Captain K. Evenden, and assistants, Sisters Mrs. A. Rice and Mrs. E. Martin, supported the brigade and there was rejoicing as several persons knelt at the mercy-seat, including three members of a family recently contacted, and young people A.M.

* * *

Corps Cadet Sunday meetings at Niagara Falls, Ont. (Captain and Mrs. D. Hanks) were led by Major and Mrs. F. Farr, of the Men's Social Service Centre, St. Catharines, Ont. Corps cadets testified, read the Scripture and united in the song, "O Master, let me walk with Thee."

In the salvation meeting, Major Farr's Bible message made clear the need for Christian workers and a young man knelt in dedication at the mercy-seat.

In The Land of Endless Day

Mrs. Edith Lawson, of Halifax Citadel, N.S., was an adherent of the corps for many years and actively engaged in home league work.

The funeral service was conducted by the Commanding Officer, Captain F. Watkin, during which Mrs. Captain Watkin sang and Young People's Sergeant-Major Mrs. B. Burgess paid tribute.

In the memorial service, Songster C. Ward sang and the band rendered "Promoted to Glory."

* * *

Sister Mrs. Annie George, of Britannia, Nfld., was a soldier for thirty-five years and a home league member.

The funeral service was conducted by the Commanding Officer, Lieutenant E. Wareham, assisted by Lieutenant D. Miller and Mrs. Captain J. Lake, during which Glenys and Zelda Duffett sang "My rest is in Heaven."

During the memorial service, comrades paid tribute to Sister Mrs. George's faithful service for God and the Army and her favourite chorus, "Home by and by," was sung.

Sister Mrs. Margaret Foster, of Victoria, B.C., received the Home Call suddenly and will be greatly missed in the corps. Born in Hamilton, Scotland, where she became a soldier, Mrs. Foster settled in Canada in 1949, living in Chilliwack, B.C., before moving to Victoria five years ago. Mrs. Foster's fine singing was a means of blessing to many.

The funeral service was conducted by the Commanding Officer, Major M. Rankin, who has since received another appointment, assisted by Major R. Frewing, of the Public Relations Department, and Brigadier A. Smith (R). Included in the large congregation were several business associates of the departed comrade, making indication of the high esteem in which Mrs. Foster was held. In the memorial service, Major Frewing paid fitting tribute.

Mrs. Foster is survived by her bandsman-husband and a son, Captain George Allen, of Esquimalt, B.C.

Christianity In The News

WORLDView

● AMMAN—Four thousand young people from all parts of the world, scheduled to make a pilgrimage this summer to holy places in Jordan, have been assured of every co-operation from the government of that country. The assurance has been given in Amman by Premier Wasfi el-Tal to the director of youth work for the Baptist World Alliance, the Rev. Dr. Robert Denny. The pilgrimage to Jordan will follow the Sixth Baptist World Youth Conference to be held in Beirut, Lebanon, in July.

● CANADA—Three hundred and thirty-two thousand dollars was the amount contributed by Canadian churches for inter-Church aid, service to refugees, and overseas relief through the Canadian Council of Churches in 1962. The figure was reported at the meeting of the Canadian Council of Churches' Department of Ecumenical Affairs last month. The money was used in support of services and projects of the World Council of Churches and the Canadian Council in twenty-five countries. In 1962 the Canadian member-churches contributed also \$31,349 to the budget of the World Council of Churches and \$17,300 for the new headquarters building of the World Council. This latter amount brings the total Canadian contribution to date for the headquarters building fund to \$62,816. At the recent meeting of the Canadian Council of Churches' Department of Overseas Missions it was reported also that \$120,356 had been given through that Department for co-operative missions overseas, and \$174,825 had been given directly by missions Boards affiliated with the Department to ecumenical projects. This makes a grand total of \$675,864 for these purposes in 1962.

● INDIA—A church programme aimed at a new kind of training of the laity is about to be launched in north-east India with the organization of a lay and industrial training and study centre in Calcutta. Plans for the new centre call for the formation of a series of local institutes to help laymen understand their place in the new India as the people of God. In addition, lay groups are to be organized in several industrial centres in the Damodar valley section of Bengal and Bihar. This area contains more than seventy per cent of India's heavy industry, and is commonly called the "Ruhr of India." The purpose of the programme is to prepare the laymen for his place in the front line of the church's ministry to the world.

● UNITED STATES—Some 55,000 pounds of relief supplies and medicines have been shipped by the American Friends Service Committee for distribution by Quaker teams to needy Algerians in the Collo Peninsula area. The latest shipment included blankets, clothing, soup and textiles. At the request of the Algerian government, Quakers have assumed distribution of all relief materials in the region of the Collo Peninsula in which there are about 100,000 persons, 60,000 of whom are destitute. Milk is given to some 10,000 children daily.

● SCOTLAND—Under the general theme of "The Cross, the Sword and the Bomb," young people from all parts of Scotland assembled in Edinburgh last month for the Fifteenth Scottish Christian Youth Assembly. The two-day youth gathering, held in the Edinburgh Assembly Hall, brought together representatives of eleven churches and religious organizations in Scotland, in addition to a number of observers from other youth societies throughout the country. A special study

guide based on the Assembly theme was issued to the delegates in preparation for the meeting.

● AUSTRIA—The Rev. Eugene Ries of Geneva, secretary of the Lutheran World Federation's resettlement and material relief department, has been designated by the president of Austria to receive that country's Grand Medal of Honour. A report from Vienna says that Mr. Ries has been accorded the distinction for services rendered on behalf of the Austrian Republic during the period in which he served as senior representative for the Lutheran World Federation's Department of World Service. Mr. Ries left Austria in September, 1961, to assume his present post in Geneva. Since the end of the Second World War, the Lutheran relief agency has carried on a large scale refugee assistance programme in Austria, in co-operation with various other world wide church bodies.

● SWITZERLAND—The World Council of Churches' Division of

Inter-Church Aid, Refugee, and World Service has cabled from Geneva an emergency grant of \$10,000 to the Far East to aid flood victims in the Miri area of Sarawak. The money will be used to buy cooking pots, light blankets, mosquito nets, and other necessary equipment for 20,000 fishermen and farmers who have been made homeless by recent tropical storms. Most of these victims are Malays living in the coastal district around Miri. The World Council of Churches is now asking for further details to ascertain whether additional help is needed.

● MEXICO—Leaders of the Anglican Church in four countries—England, the West Indies, the United States and Canada—have made plans to expand the denomination's ministry in Latin America in the face of drastic and dynamic changes taking place in that area. The decision was reached at a recent consultation in Cuernavaca, Mexico, presided over by the Archbishop of York, Dr. Frederick D.

Coggan. Among those in attendance was Archbishop Howard Clark, Primate of the Anglican Church of Canada. In a statement, the conferees asserted that the Anglican Church in Latin America must adapt its methods to meet changes taking place on that continent and must stand alongside fellow Christians in facing both the perplexities and the opportunities which confront the churches in that part of the world.

● ARGENTINA—Formation of a new Methodist Conference in Patagonia, southern Argentina, has been agreed upon at a week-long gathering of the Argentine Methodist Church. Held in Buenos Aires, the meeting was presided over by Bishop Sante U. Barbieri. The new conference will be organized in September and will have its headquarters in Bahia Blanca. A report presented at the Buenos Aires meeting disclosed that there are now some 12,000 Methodists in Argentina, served by more than sixty-five ordained ministers.

● GREAT BRITAIN—Initiated by the Faith and Order Department of the British Council of Churches as a follow-up of the 1961 New Delhi Assembly of the World Council of Churches, a major British Faith and Order Conference will be held at Nottingham in September, 1964. Some 550 delegates from all parts of the British Isles are expected to participate in the eight-day gathering. About fifty per cent of the participants will be lay people. The Nottingham Conference will be preceded by co-ordinated study in Scotland, Wales, Ireland and eight English regions, leading up to a series of regional gatherings between September of this year and May, 1964. These regional conferences, with about 150 participants in each, are intended to prepare the ground for the main British Faith and Order Conference in the fall of 1964.

PRACTICE MAKES PERFECT

HERE'S a young man who is determined to get that piece of music mastered, even if it means forgetting his adventurous playtime pursuits for a while. For him, playing the cello is a serious business, demanding all the powers of concentration he can muster. He will have none of keeping one eye on the music and the other in watching for a good opportunity to slip away—his idea of practice means undivided attention to the job at hand.

The wisdom of years is, of course, not his, but he does know that trying to play the music the way the composer intended it to be played makes for satisfaction and increased enjoyment. He is also aware that presenting that concerto for cello, with a great symphony orchestra behind and an attentive audience before him, will not become fact by spending hours dreaming about it, but rather by many others spent in hard practice.

This young musician has, in fact, learned a valuable lesson about the playing out of one's score of life, too. Turning the months and years into a satisfying and harmonious melody calls for practice in large doses. And to give our lives direction and purpose, a central, major theme must be allowed to dominate our thoughts and motives. If that theme is one of submission to God and Christian discipleship—of following Jesus, the Way, the Truth and the Life—then the sharp and flat notes, the jangling dis cords of everyday human experience, will give way to a tuneful, triumphant symphony of life as it was meant to be played.

Could it be possible that you have spent too much time dreaming, or in aimless activity, hoping that a majestic melody of rich experience will somehow materialize? If so, NOW is the time to realize that the harmony of mind and spirit we crave for comes only by practising the score which God, the Great Composer, has written for your life; and by practising faith in Christ to implant a "song of deliverance" from sin in your heart.

